LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (Retd.).

VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE

MARĀTHĪ LANGUAGE.

LINGUISTIC SURVEY OF INDIA.

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Vol. I. Introductory.
" II. Mōn-Khmēr and Tai families.
" III. Part I. Tibeto-Burman languages of Tibet and North Assam.
" II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
" III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
" IV. Dravido-Munda languages.
" V. Indo-Aryan languages, Eastern group.
Part I. Bengali and Assamese.
" II. Bihārī and Oṛiyā.
" VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
" VII. Indo-Aryan languages, Southern group (Marāṭhī).
" VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the "Non-Sanskritic" languages).
" IX. Indo-Aryan languages, Central group.
Part I. Western Hindī and Panjābī.
" II. Rājasthānī and Gujarātī.
" III. Himalayan languages.
" X. Eranian family.
" XI. "Gipsy" languages and supplement.

CONTENTS.

MAP.

LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, औ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*		च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*	
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*		त *ta*	थ *tha*	द *da*	ध *dha*	न *na*	
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*		य *ya*	र *ra*	ल *la*	व *va* or *wa*		
श *śa*	ष *sha*	स *sa*	ह *ha*			ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	क्ष *ḳha*.		

Visarga (:) is represented by *ḥ*, thus क्रमशः: *kramaśaḥ*. *Anuswāra* (ं) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ṅg*; thus वंश *baṅgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ˜ over the letter nasalized, thus मैं *mẽ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا	*a*, etc.	ج	*j*	د	*d*	ر	*r*	س	*s*	ع	'
ب	*b*	چ	*ch*	ڈ	*ḍ*	ڑ	*ṛ*	ش	*sh*	غ	*gh*
پ	*p*	ح	*ḥ*	ذ	*z*	ز	*z*	ص	*ṣ*	ف	*f*
ت	*t*	خ	*kh*			ژ	*zh*	ض	*ẓ*	ق	*q*
ٹ	*ṭ*							ط	*ṭ*	ک	*k*
ث	*s*							ظ	*ẓ*	گ	*g*
										ل	*l*
										م	*m*
										ن	*n*
										ں	when representing *anunāsika* in Dēva-nāgarī, by ˜ over nasalized vowel.
										و	*w* or *v*
										ہ	*h*
										ی	*y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā*;— thus, دعوی *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh^a tā*, pronounced *dēkhtā*; (Kāśmīrī) چھ^ا *ṭsʰ^a h*; کر^ا *kaɪ^a*, pronounced *kor*; (Bihārī) देखति *dēkhat^i*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(*a*) The *ts* sound found in Marāṭhī (च), Puṣhtō (څ), Kāśmīrī (ڇ, च़), Tibetan (ཙ), and elsewhere, is represented by *t̲s̲*. So, the aspirate of that sound is represented by *t̲s̲h*.

(*b*) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ځ), and Tibetan (ཛ) is represented by *d̲z̲*, and its aspirate by *d̲z̲h*.

(*c*) Kāśmīrī ۍ (ॶ) is represented by *ü*.

(*d*) Sindhī ڻ, Western Panjābī (and elsewhere on the N.-W. Frontier) ਣ, and Puṣhtō ڼ or ڹ are represented by *ṇ*.

(*e*) The following are letters peculiar to Puṣhtō :—
ټ *ṭ* ; ځ *t̲s̲* or *d̲z̲*, according to pronunciation ; ډ *ḍ* ; ړ *ṛ* ; ږ *ẓh* or *g*, according to pronunciation ; ښ *ṣh* or *k̲h̲*, according to pronunciation ; ڼ or ڹ *ṇ*.

(*f*) The following are letters peculiar to Sindhī :—
ٻ *bb* ; ڀ *bh* ; ٿ *th* ; ٽ *ṭ* ; ٺ *ṭh* ; ڦ *ph* ; ڄ *jj* ; جھ *jh* ; ڇ *chh* ; ڃ *ñ* ; ڌ *dh* ; ڊ *ḍ* ; ڏ *ḍḍ* ; ڍ *ḍh* ; ڪ *k* ; ک *kh* ; ڳ *gg* ; گھ *gh* ; ڱ *ṅ* ; ڻ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

á, represents the sound of the *a* in *all*.
ă, ,, ,, ,, *a* in *hat*.
ĕ, ,, ,, ,, *e* in *met*.
ŏ, ,, ,, ,, *o* in *hot*.
e, ,, ,, ,, *é* in the French *était*.
o, ,, ,, ,, *o* in the first *o* in *promote*.
ö, ,, ,, ,, *ö* in the German *schön*.
ü, ,, ,, ,, *ü* in the ,, *mühe*.
t̲h̲, ,, ,, ,, *th* in *think*.
d̲h̲, ,, ,, ,, *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (K̲h̲ōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I AM indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.


Map
ILLUSTRATING THE DIALECTS OF
MARĀṬHĪ
WESTERN HINDĪ
EASTERN HINDĪ
RĀJASTHĀNĪ
GUJARĀTĪ
KHĀNDĒŚĪ
VARHĀḌĪ
NAGPURĪ
DĒŚĪ
CHHATTISGARHĪ
ORIYĀ
DRAVIDIAN LANGUAGES
BOMBAY
Gulf of Cambay
Nāgpuri also spoken here
Bhatri
Kāma
Malangu
HYDERABAD
Mandapatam
Ratnagiri
Malvan
Marathi also spoken here
KONKAN
Konkani
74°
78°
82°
20°
16°

THE SOUTHERN GROUP.

MARĀṬHĪ.

The Southern Group.

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz.*, Marāṭhī.

Area in which spoken.

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz.*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

Political Boundaries.

On the west, Maraṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the Daman-Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khandesh, through the southern part of Nimar, Betul, Chhindwara, and Sconi, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara, with important settlements in Raipur. The Hal'bī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim, and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Linguistic Boundaries.

Marāṭhī has to its north, in order from west to east, Gujarātī, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōṇḍī, and Telugu. Hal'bī, which is separated from Marāṭhī by Chhattīsgaṛhi and Dravidian languages, merges into Oṛiyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōṇḍī, Telugu, and Kanarese.

Dialects.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz.*, Kōṅkaṇī. There are, of course, everywhere local varieties, and these are usually honoured by a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kun'bīs of Poona.

In the southern part of the district of Ratnagiri the Konkan form of Marāṭhī gradually merges into Kōṅkaṇī, through several minor dialects.

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāṭhōḍī, Vārlī, Vāḍ'val, Phuḍ'gī, and Sāmvēdī, which in several points agree with Gujarāti-Bhili. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarāti. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prakrit dialect more closely related to Śaurasēnī than to Mahārāshṭri which latter Prākrit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Hal'bī, Bhunjiā, Nāhari, and Kamāri, which have been so largely influenced by Marāṭhi that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Number of speakers.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī; the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows:—

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions)	7,677,432
Marāṭhī of the Konkan	2,350,817
Kōṅkaṇī (including Portuguese territories and Madras Presidency)	1,559,029
TOTAL	17,780,361

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhi and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkaṇī were separately returned. The figures for those districts where Marāṭhī and Kōṅkaṇī were spoken as foreign tongues were as follows:—

Marāṭhi spoken abroad in	Number of speakers.
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
Mysore	65,856
Punjab and Feudatories	551
Quettah	1,340
Rajputana and Central India	11,672
Sind	9,265
United Provinces and Feudatories	7,414
TOTAL	225,225

Kōṅkaṇī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 :—

Where spoken.	Number of speakers.
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
TOTAL	6,362

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects :—

Marāṭhī spoken at home—		
Dekhan	6,193,083	
Berar and Central Provinces	7,677,432	
Koṅkan	2,350,817	
	16,221,332	
Marāṭhī spoken abroad	225,225	
TOTAL MARĀṬHĪ		16,446,557
Kōṅkaṇī spoken at home	1,558,029	
Kōṅkaṇī spoken abroad	6,362	
TOTAL KŌṄKAṆĪ		1,565,391
GRAND TOTAL		18,011,948

Origin of Marāṭhī.

The Prākrit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Śaurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, *i.e.*, the country to the north of the Vindhya range and the River Narmadā. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prakrit, the so-called Mahārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākrit was derived from the dialect spoken in Mahārāshṭra.* And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratishṭhāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākrit grammarians, the Māhārāshṭra Apabhraṁśa, from which latter form of speech the modern Marāṭhī is derived.

* See Kāvyādarśa i. 35, *Mahārāshṭrāśrayāṁ bhāshāṁ prakṛishṭaṁ Prākṛitaṁ viduḥ.*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāṭhī and Māhārāshṭrī from the same base are of two kinds. In the first place it is argued that Māhārāshṭrī and Śaurasēnī are simply two varieties of the same dialect; in the second place it is pointed out that Maraṭhī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadha dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshṭrī was a quite distinct dialect which differed from Śaurasēni and approached the eastern Prākrits, the analogy which certainly exists between Marāṭhī and eastern vernaculars could no more be adduced against deriving Marāṭhī and Māhārāshtrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārashṭrī and Śaurasēnī to the test.

Our knowledge of the Prākrits is to a great extent based on the Prākrit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākrits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākrits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India, the more we see that the differences stated to exist between the various Prākrit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākrits by the grammarians is not complete, and must be supplemented from the Prākrit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshṭrī and Ardhamāgadhī. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhī we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākrit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākrits.

Classification of the Prākrits.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

Northern and Southern Group.

In some features Śaurasēnī agrees with Māgadhī as against Māharashṭrī and Ardhamāgadhī. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākrit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākrits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāṭhī *kumbhār*, Sanskrit *kumbha-(k)āra*, a potter; Marāṭhī *tuḷẽ*, Sanskrit

ta-ḍā(g)a, a tank; Marāthī *sūy*, Sanskrit *sū(ch)ī*, a needle; Marāṭhī *nēṇ*ⁿ*ṇõ*, Sanskrit *na-(j)ānāmi*, I don't know; Marāṭhī *bĩ*, Sanskrit *bī(j)a*, a seed; Marāṭhī *śam(thar)*, Sanskrit *śa(t)a*, hundred; Marāthi *pāy*, Sanskrit *pā(d)a*, a foot, and so on.

The Prākrit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhī, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhī *gada*, Maharāshṭrī and Ardhamāgadhī *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāshṭrī and Ardhamagadhī were based. For not only does the oldest Prākrit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māharāshṭrī in certain words, but the manuscripts freely write *d* in Māhārashṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *ia* in Śaurasēnī and Māgadhī, but *ijja* in the other dialects. Thus, Sanskrit *kriyatē*, Śaurasēnī and Māgadhī *karīadi*, Maharashṭrī and Ardhamāgadhī *karijjaï*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *iyyadi*, which is a variant of *ijjadi*, seem to occur in Māgadhī verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *ia* in Śaurasēnī and Māgadhī and in *uṇa* in Maharashṭrī and often also in Ardhamagadhī. This latter dialect has, however, several other forms. Thus, Māhārāshṭrī *hasiūṇa*, Śaurasēnī and Māgadhī *hasia*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāṭhī, in some Rajasthānī dialects, and in Oriyā, while other languages use forms derived from the old participles ending in *ia*.

A division of the Prākrits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhī differ in so many points that it is out of question to bring them into close connection with each other.

Eastern and Western Group.

Dr. Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākrit dialects into a western group, *viz.*, Śaurasēnī-Māhārāshṭrī, and an eastern, *viz.*, Māgadhī. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*; the western substitutes *j* for every initial *j* and *y*, the eastern prefers *y*; the western possesses both *r* and *l*, the eastern only *l*; the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhī agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākrit dialect of which we have any knowledge, the so-called Ḍhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*; thus, *pulisō*, a man. This dialect also differs from Māgadhī in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *sh* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśa*, ten; *pulisassa*, Sanskrit *purushasya*, of the man. Ḍhakkī also seems to use *j* like the western Prākrits. Thus, *jampiduṁ*, Māgadhī *yampiduṁ*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

Final classification of the Prākrits.

The division of the Prākrits into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāshṭrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākrits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshṭrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshṭrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śishṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshṭrī agrees with Ardhamāgadhī. The close connection between those two Prākrits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhī is the link which connects Māhārāshṭrī with Māgadhī. This latter Prākrit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshṭrī and Ardhamagadhī than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhī is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshṭrī and Ardhamāgadhī.

Magadhī has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināśāa*, Sanskrit *vināśāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases; thus, *puttaśśa* and *putiāha*, Sanskrit *putrasya*, Śaurasēnī only *putiassa*, of the son; *muhē*, Sanskrit *mukhē*, in the mouth; *kūvammi*, Sanskrit *kūpē*, in the well; *kulāhim*, Sanskrit *kulē*, in the family. Saurasēnī has only forms such as *kulē*.

The Ātmanēpada form of verbs, which in Śaurasenī is confined to the first person singular, is used more freely in Māgadhī; optatives such as *kareyyā*, I may do, occur in Māgadhī as well as the Śaurasēnī forms *karēaṁ* or *karē*; imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *pība*, but not so in Śaurasēnī.

A suffix corresponding to the *illa*, which plays a great rôle in Māhārāshṭrī and Ardhamāgadhī, but not in Śaurasēnī, must have been common in Māgadhī, as the modern vernaculars clearly show. Compare also Māgadhī *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhī of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhī dialects was more closely related to that of Māhārāshṭrī and Ardhamāgadhī than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākrits into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshṭrī, Arohamāgadhī, and Māgadhī. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārashṭrī and Mārathī from the same base, and we must return to the Indian tradition and to the conclusion that Mahārāshṭrī and Marāṭhī are based on the same form of speech just as the two names, Māhārāshṭrī and Marāṭhī, are two different forms of one and the same word.

Marāṭhī and Māhārāshṭrī.

It is now permissible to draw attention to several points in which Marāṭhī agrees with Māhārāshṭrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindī forms can often be adduced which agree with Marāṭhī and Mahārashṭrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindī is derived from various sources. Though it is, in its general character, a Śaurasēna dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshṭrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindī.

Māhārāshṭrī has been preserved in two slightly varying forms, the chief language of Prākrit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshṭrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Mahārāshṭrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāṭhī with Māhārāshṭrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhī, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākrits. It will hence be necessary to base our conclusions on those facts in which the old Prākrits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Vowels.

Long vowels are occasionally shortened in Māhārāshṭrī. Thus, in the common word *kumarō*, Sanskrit and Śaurasēnī *kumārō*, a boy. Compare Marāṭhī *kumar*, which is not a poetical form. Other dialects have *kũwar* and *kũwār*.

Haridrā, turmeric, often becomes *haliddī* or *haladdī* in Māhārāshṭrī. Compare Marāṭhī *haḷad*, dative *haḷ^adī-lā*, rural Hindī *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛi* is sometimes differently treated in the old dialects. Thus, Sanskrit *kṛita*, Māhārāshṭrī and Ardhamāgadhī *kaa* (compare Māgadhī, Ardhamāgadhī

kaḍa), but Śaurasēnī usually *kida*, done; Sanskrit *ghṛita*, Māhārāshṭrī and Ardhamāgadhī *ghaa*, but Śaurasēni and Māgadhī *ghida*, clarified butter. Similarly we find Marathi *kēlē*, *i.e.*, *kaya-illaam*, done, while *ghi*, clarified butter, according to Molesworth is scarcely used in Marathi and must be considered as a Hindī loan-word.

Consonants.

Soft consonants are occasionally hardened in the Prākrits. Thus, Māhārāshṭrī *machchaï* and *majjaï*, Sanskrit *madyati*, he grows mad; Māhārāshṭrī *vachchaï* for *vajjaï*, Sanskrit *vrajati*, he goes. Compare Marāṭhī *maṭṣ^aṇē* (Hindī *mach^anā*), to swell; Kōnkaṇī *voṭṣū*, to go.

The aspiration has been transferred in the Māhārāshṭrī and Ardhamāgadhī *ghettum*, Sanskrit *grahītum*, to take. Śaurasēnī has *genhidum*. The base occurring in the Māhārāshṭrī and Ardhamāgadhī forms has only survived in Marāṭhī. Compare *ghēt^alē*, taken.

Dental consonants are much more commonly cerebralised in Māhārāshṭrī, Ardhamāgadhī, and also in Māgadhī, than in Śaurasēni. Compare Māhārāshṭrī and Ardhamāgadhī *ḍasaï*, Sanskrit *daśati*, he bites; *ḍahaï*, Sanskrit *dahati*, he burns; *ḍōla*, an eye (compare Sanskrit *dōla*, oscillating); *ḍollaï*, Sanskrit *dōlāyatē*, he swings; *ḍōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhī *ḍa^aṇē*, to bite; *ḍāhō* (poetical), heat; *ḍāḍṇē*, to be hot; *ḍōḷā*, an eye; *ḍōḥ^aḷa*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāshṭrī and Ardhamāgadhī *chhetta*, Marāṭhī *śēt*, but Śaurasēnī *khetta*, Hindī *khēt*, a field; Māhārāshṭrī *kira*, Marathi *kir*, but Śaurasēnī and Sanskrit *kila*, forsooth; Sanskrit *gardabha*, Māhārāshṭrī *gaḍḍaha*, Marāṭhī *gāḍhav*, but Śaurasēnī *gaddaha*, Hindī *gadhā*, an ass; Sanskrit *pañchāśat*, Māhārāshṭrī *paṇṇāsaṁ*, Marathi *pannās*, while other modern vernaculars have forms such as Western Hindī *pachās*.

Nouns and Pronouns.

The termination of the nominative singular of masculine *a* bases was *ō* in Māhārāshṭrī and Śaurasēnī. The same is the case in old Marāṭhī, thus, *rāvō*, a king; *nandanu*, a son. The final *u* in the latter form is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *iṇō* in Māhārāshṭrī and Ardhamagadhī, but only in *iṇō* in Śaurasēnī; thus, *aggissa* and *aggiṇō*, Sanskrit *agnēḥ*, of the fire; *hatthissa* and *hatthiṇō*, Sanskrit *hastinaḥ*, of an elephant. The form *hatthissa* directly corresponds to Marāṭhī *hāthis*.

With regard to pronouns we may note that the typical Māhārāshṭrī forms *majjha*, my; *tujjha*, thy, have survived in Marāṭhī *mādzhā*, my; *tuḍzhā*, thy.

Verbs.

The Marāṭhī verb shows something of the same rich variety as the Māhārāshṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkhē	indriyā	ādhīna	hōijē,	taī	śītōshṇā-tē
see	*of-senses*	*dependent*	*he-may-become,*	*then*	*cold-and-heat*

pāvijē	āṇi	sukhaduḥkhī	ākalijē	āpaṇa-pē;	
he-will-get	*and*	*with-pleasure-and-sorrow*	*he-will-bind*	*himself:*	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānēśvarī*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābhᵃṇẽ*, to be got; *diśᵃṇẽ*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use; thus, *vadhijati*, they are killed; *kijé*, it is done. Such forms have been confounded with the remains of the old precative, and both were probably felt to be identical. In modern Marathī only the forms *mhaṇᵃjé*, it is said, namely; and *pāhijé*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *ijjai*, while Śaurasēnī has *īdi*.

Marāṭhī infinitives such as *mārũ*, to strike, are directly derived from Māhārāshṭrī forms such as *māriuṁ*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhī. Marāṭhī, as well as Gujarāti, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvẽ*, Māhārāshṭrī *maē kariavvaṁ*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāthī *ũ* and *u-nũ*, i.e. *ũ* + *nũ*, is derived from the corresponding Māhārāshṭrī form ending in *ūṇa* and *uṁ*, and has nothing to do with the Śaurasēnī form which adds *ia*. Thus, Sanskrit *kritvā*, Māhārāshṭrī *kariūṇa*, *kariuṁ*, Marāṭhī *karũ*, *karuniã*, *karūn*, but Śaurasēnī *karia* and *kadua*.

We may add the frequency with which the suffix *illa* is used in Mahārāshṭrī and probably all eastern Prākrits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Maharashtrī and Ardhamāgadhī *chēa*, *chia*, *chcha*, Marāṭhī *chi*, *ṣ̱*, Chhattīsgarhī *ōch*, but Śaurasēnī *jēva*, Gujarāti and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prakrit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marathī is derived.

Place of Marāṭhī in reference to other Indo-Aryan vernaculars.

Marāṭhī is the only modern vernacular which has been derived from the old Māhārāshṭra Apabhraṁśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhraṁśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marathī has tended to make this independence greater than it was, and at the present day Marathī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarāti, Rajasthanī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhīlī and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vāḍᵃvaḷ, Vārlī, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halᵃbī dialect is not a connecting link between Marāṭhī, Chhattīsgarhī and Oṛiyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family.

Relation of Marāṭhī to the inner Group.

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group. The principal ones are as follows:—

The pronunciation generally. In Kōṅkaṇī, however, we find some features which agree with the state of affairs in the east. Thus Kōṅkaṇī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot.'

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yi*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east. The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākrits clearly show. Some Marāṭhī dialects only know the dental *s*.

The pronunciation of the palatals as *ts*, *dz*, respectively, also occurs in some eastern dialects, and in Kāśmīrī. A similar pronunciation is common in several dialects of Gujarātī and Rajasthānī. Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu. Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars.

On the other hand, *v* and *b* are distinguished as in Gujarātī, Pañjābī, Sindhī, and, partly, in Rajasthānī. Marāṭhī has a cerebral *ḷ* like Rājasthānī, Gujarātī, Pañjābī, and also Oṛiyā.

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī.

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkaṇī. The nominative plural ends in *ē* as in Western Hindī.

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī. Kōṅkaṇī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person; thus Kōṅkaṇī *hā̃v*, Gujarātī *hũ*, I.

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a*-bases in Māhārāshṭrī.

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars.

None of these points are of sufficient importance to prove a closer connexion between Marathi and the languages of the inner group. They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāshṭrī agreed with Śaurasēnī.

Relation of Marāṭhī to the Outer Circle.

In other points Marāṭhī agrees with the languages of the outer circle. The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance.

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāshṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*; thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *pahar*, a guard, oblique *pah'rā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *as*; thus, in the Konkan, *bāpās-na*, by the father. *Bāpās* directly corresponds to the Māhārāshṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāshṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindī. Kōṅkaṇī, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so-called pronominal suffixes which play so great a rôle in many outer languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karilēs*, it was done (by thee); *sāṅgit'lan* (Konkan and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākrit suffix *illa* which played a great rôle in Māhārāshṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects; thus, Chitpāvanī *māy'rā̃* and *mārilā̃*, it was struck. On the other hand, this suffix is used in a much wider way in Kōṅkaṇī. The oldest instance of its use in the modern way is the Ardhamagadhī *āṇilliya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ; thus Nāgpurī *nidzō*, I used to sleep, but *nidzal*, I shall sleep; Karhāḍī *mār'śi*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāshṭrī future forms such as *karihisi*, thou wilt do; *karihii*, he will do, would regularly become *karīs* and *karī* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak *a*-bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the *l*-suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshṭrī Prākrit.

In many points Marathī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base; the dative in *s*; the genitive suffix *ṯsā*; the possessive pronouns *mādzhā*, my; *tudzhā*, thy; the numeral *pannās*, fifty; the conjunctive participle ending in *ūn* (compare, however, Oṛiyā), and so on.

General conclusion.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own; in others it agrees with the languages of the inner group, more especially, in pronunciation; and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhi-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātīs. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

Marāṭhī Literature.

The Marāṭhā country has long been famous for its literature. The Vaidarbhī Rīti, the literary style of the Berar school of Sanskrit writers, was highly praised by Daṇḍin, as far superior to the artificial style of the east, the Gauḍīyā Rīti. The old Māhārāshṭrī lyrics fully justify this praise, and later poets such as Rājaśēkhara proudly mention Mahārāshṭra as *Sarasvatī-janma-bhūḥ*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, nectar of poetry is found We cannot in this place give even a rapid survey of the Prākrit and Sanskrit literature connected with Māhārāshṭra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭha country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śaṅkara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuite reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishṇu, or, as he calls him Viṭhōbā, meets us in the *Abhaṅgs*[1] of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Ādigranth* of the Sikhs, and they can still impress us with his devotion to God, for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbā, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāya probably belongs to the same age. His best known work is the *Vivēka-Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ēkanāth, a Ṛigvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhaṅgs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishṇu. His *Ēkanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāṇa*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyaṇa*, the *Rukmiṇī-Svayaṁvara*, the *Scātmasukha*, etc., and also composed works in Hindōstānī. He was a contemporary of Shāhjī, the father of Śivajī, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Muktēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Mahābhārata*, a *Bhāgavata*, a *Śatamukha-Rāvaṇākhyāna*, and, according to tradition, also a *Rāmāyaṇa*.

We have now come down to the time of Śivajī, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivajī is said at one time to have offered him his whole kingdom, but Ramdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāsbōdh*, on religious duties, and he also wrote numerous *Abhaṅgs* and *Ślōkas*.

Tukārām (1608-1649) was born at Dehu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhaṅg* to the highest perfection. His poetry is devoted to the praise of Viṭhōbā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

[1] '*Abhaṅg*' is the name of a metre. The word means 'unbroken,' and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Paṇḍit (died 1673), a Ṛigvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kavya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōvī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyaṇa*, the *Bhāgavata*, and so on.

Śrīdhar (1678-1728), the most copious of all Marāṭha poets, was a Brāhmaṇ from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purāṇas, and are highly popular. Some of the titles are *Rāmavijaya*, *Harivijaya*, *Pāṇḍavapratāpa*, *Śivalīlāmṛita*, and so on.

Amṛitarāya, who was a Deśastha Brāhmaṇ, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śīghrakavi*,[1] and wrote also in Hindōstānī. His works are partly based on the Purāṇas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukaram he used to perform recitations.

A younger contemporary of Amṛitarāya was Mōrōpant or Mayūra Paṇḍit (1729-1794), a Karhāḍā Brāhmaṇ from Baramati in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyaṇas*, a *Mayūrakēkāvalī*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahīpati (1715-1790), a Dēśastha Brāhmaṇ of the Ṛigvēdins from Tahrabad near Paithan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktavijaya*, the *Bhaktalīlāmṛita*, the *Santavijaya*, the *Santalīlāmṛita*, are usually described as the Acta Sanctorum of the Marāṭhās. They are partly based on older works by Nābhaji and Udbhavachidgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Chintāmaṇi, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purāṇas, the Mahābhārata, and the Rāmāyaṇa. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasaī* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvaṇis*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of Lāvaṇīs we may mention Anantaphandī (1744-1819), a Yajurvēdin from Ahmadnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhmaṇ from Sholapur. In this connection we may also mention the *Naukā Krīḍan* of Viśvanāth, and the *Anaṅgaraṅg* of Kalyāna Mala.

[1] A *śīghrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivajī and downwards, have furnished materials for numerous *Pāvāḍās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāṭhās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāṭhī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhare*; moral maxims such as the *Vidur Nīti*; folk tales, such as the *Vētāl Pañcvīśī*, the *Siṁhāsan Battīśī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāṭhī are published, chiefly in Bombay and Poona.

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A.—Early references.

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A.D., when it is mentioned by Varāhamihira in his *Bṛihat-Saṁhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākrit in Daṇḍin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hiuen Tsiang, to Albirūnī, and to Ziāu-'d-dīn Barni. See the references in Yule's *Hobson-Jobson*, s. v. *Mahratta*.

The first reference to Māhārāshṭrī as the name of a language seems to be in Vararuchi's Prākrit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam, i.e., the* Prākrit language, instead.

Later authors, such as Rāmatarkavāgīśa and Kramadīśvara, mention a dialect called Dākshiṇātyā as a form of Apabhraṁśa, *i.e.*, in this connection, as one of the vernaculars of India. Dākshiṇātyā is, in the Sāhitya Darpaṇa stated to be identical with Vaidarbhikā, the vernacular of Berar. Dakshiṇātyā is usually mentioned together with Māgadhī and Ardhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākshinatyā has any characteristics of its own. On the contrary, Mārkaṇḍēya expressly states that Dākshiṇātyā is not a separate dialect, *lakshaṇakaraṇat*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dakshiṇātyā and Vaidarbhikā. They may, or may not, correspond to the modern Dakhinī and Varhaḍī, the dialects of the Dekhan and Berar respectively. Modern Marāṭhī is, at all events, so old that the mention of Dākshiṇātyā and Vaidarbhikā can refer to it. The oldest Marāṭhī inscription of which anything is known, goes back to about A.D. 1115-8, and an inscription of some extent is dated A.D. 1207. Compare *Epigraphia Indica*, Vol. i, pp. 343 and f.; Vol. vii, p. 109. It should be mentioned that a reference to the dialect of the Dākshiṇātyās, or Southerners, occurs in the Mṛichchhakaṭikā, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dakshiṇātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāṭhā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c. 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l. c., and is as follows:—

'c 1323. "In this Greater India are twelve idolatrous Kings, and more . . . There is also the Kingdom of Maratha which is very great."—*Friar Jordanus*, 41.'

The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows :—

'1673. "They tell their tale in Moratty: by Profession they are Gentues."—Fryer, 174.'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkan form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkaṇī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Guimaraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkan Standard below, p. 65.

The Kōṅkaṇī dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōḍī character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. iii, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. i, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍī character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewandgara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, *i.e.*, the Bālbōdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkaṇī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer. It includes the Lord's Prayer in Goanica, p. 85; Balabandeca, p. 90; and Marathica, p. 93, all by Schultze. The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhanicum sev Indostanum universitatis Kast.* Romæ, 1761, p. ix. This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom., 1778, and a *Catechismo da Doutrina Cristam*, Rom., 1778, in Portuguese and Marāthī.

From about the same time is Iwarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Maraithicæ, Balabandicæ . . . Cuncanicæ . . .* Kopenhagen, 1782.

Lorenzo Hervas y Panduro, a Spanish Jesuit from Galizia, also dealt with Marāṭhī in his huge cyclopedia *Idea del Universo*, Cesena, 1778-87. The twentieth volume has the title *Vocabulario poliglotto con Prolegomeni sopra più di ci Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages. The Marāṭhī portion is printed on p. 163. The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects. The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicali in più di trecento Lingue e Dialetti.* It contains a Marāṭhī version on p. 143, and a Goanese one on p. 145, both after Benj. Schultze, and also, on p. 146, another Marāṭhī version, after the Catechism, mentioned above.

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The list of authorities which follows does not include the works mentioned in the preceding pages. It should be compared with the shorter lists printed below under Konkan Standard and Kōṅkanī. See pp. 65 and 166.

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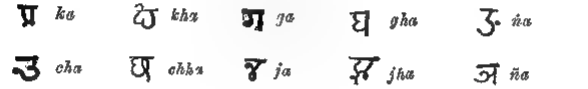
Marāṭhi is usually written in the so-called Bālbōdh or in the so-called Mōḍī character.[1]

Written character

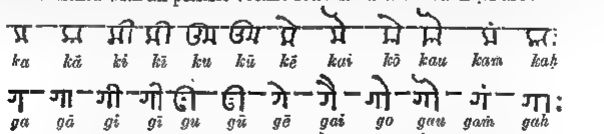
Bālbōdh, *lit.* 'teachable to children' is identical with Dēvanāgarī, and has been described in Vol. v. Part ii, pp. 7 and ff. It is used in almost all printed books, and also, to a great extent, in private transactions and letters. The Mōḍi character is almost totally confined to the latter kind of writing. An example of its use will be found on pp. 259 and ff. It consists of the following signs :—

VOWELS.



CONSONANTS.

The forms of the vowels given above are only used at the beginning of words or syllables When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet. For the sake of teaching these signs the alphabet is disposed in *Bārākhᵃḍīs*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds. Such Bārākhᵃḍis are :



[1] A short note on *the Modi Character* by B. A. Gupte will be found in the *Indian Antiquary*, Vol. xxxiv, 1905, pp. 27 and ff.

In Kōṅkaṇī the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p. 167. The Kanarese letters have been described in Volume IV under Kanarese.

Grammar.

Mr. Beames has justly pointed out that Marāṭhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries.' The vocabulary chiefly consists of Tadbhavas of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tadbhavas have, since the revival of Marāṭhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *passay* of Dnyānōba's poetry; *gambhīr*, deep, instead of his *gahiru*; *nāth*, a lord, instead of his *nāh*, and so on. The general character of Marāṭhī has been described by Mr. Beames as follows:—'Marāṭhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues.'

Pronunciation.—The short *a* is pronounced like the *u* in English 'but.' In Kōṅkaṇī, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus, *vots*ũ, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ghara*. Such a word is, therefore, said to be disyllabic. In the same way *gharās*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house; *bahīṇ*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred; thus, *ṭṣāl*ᵃ*ṇi*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent; thus, *kar*ᵃ*vat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *sar*ᵃ*khavaḷ*, resemblance; *var*ᵃ*tav*ᵃ*ḷā*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar*ᵃ*lā*, he forgot; *kaḷ*ᵃ*kaḷ*ᵃ*sẽ*, to be agitated

These rules are observed in the Konkan, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard, thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded; thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmans of Karwar. See below, pp. 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ẽ* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharẽ*, *gharã*, and *gharã*, houses; *bapā-nẽ* and *bapā-nã*, by the father; *sāngitᵉlẽ* and *sāṅgitᵃlã* or *sāṅgitᵃlã*, it was said; *mhaṇēn*, *mhaṇān*, or *mhanan*, I shall say. The *a*-forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkan, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *mati*, intelligence; *bhānu*, sun. In the dialect of the Saraswat Brahmans of Karwar, however, final *i* and *u* are quite common.

Ī and *ū* are always long in the penultimate of words ending in a silent *a*; thus *mārīt*, striking; *lākūḍ*, wood; *ũs*, a sugarcane. They are short when they are followed by a full nasal sound; thus, *uṇṭ*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *ī* and *ū* of the penultimate are shortened or changed to ʼ; thus, *mārit*, striking, *mārītã* or *mārʼtã*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *katās*, written *hātās*, to the hand; *kanas*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

Ē is commonly pronounced as *yē*; thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yẽṇẽ*, to come; *yēthẽ*; and *ēthẽ*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāṭhī country. *Ē* is commonly interchangeable with *yā*; thus, *tẽ*, or *tya*, *vẽḷẽs*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śēm-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, उंट *uṇṭ*, a camel; मांडी *māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *ãt*, inside; *bhõvcā*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *sh*, *s*, and *h* is pronounced as a nasal *ẽ*, and before *y*, *l*, and *v* as a nasal *ỹ*, *l̃*, *ṽ*, respectively. Thus, *saẽsār*, the world; *saẽhār*, destruction of the universe; *saỹyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house; *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindōstānī, and in Marāṭhī words before *i*, *ī*, *ē*, and *y*; thus, *chaṇḍ*, fierce; *jamā*, collected; *chikhal*, mud; *bāpā-chẽ ghar*, the father's house; *māzhyā gharãt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākrit *chattari* and *chaāro* through the steps *chaāri*, *chyār*; compare *ghōḍyās* from *ghōḍaasca*, *ghōḍaās*, to a horse. The numeral 'forty' is usually pronounced *tsāḷīs*. In other cases the palatals are pronounced as *ts*, *tsh*, *dz*, *dzh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *tsākar*, a servant; *dzāṇẽ*, to go; *dzẽ* (Konkan), which.

Jñ is pronounced as *dny*, or, in the Konkan, as *gy*; thus, *dnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *ḍ* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōrā* and *ghōṛā*, a horse. We may compare the change of *ḍ* to *ḷ* between vowels in Māhārāshṭrī-Prākrit, thus, Sanskrit *taḍāga*, Maharashṭrī *taḷāa*, Marāṭhī *taḷẽ*, a tank. In some rustic dialects in Berar *ḍ* is, in a similar way, often confounded with *ḷ*; thus, *ghōḷā*, a horse; *dzavaḍ*, near. The cerebral *ṇ* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pāṇī*, water. It has often been stated that the cerebral *ṇ* is more common in the Konkan. This statement, however, only applies to the Kōṅkaṇī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *n* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *n* in all places.

Marāṭhī possesses a cerebral (ळ) as well as a dental (ल) *l*-sound. The former is derived from a single *l* between vowels in Prakrit, the latter from a double *ll*; thus, *kal*, Mahārāshṭrī *kālō*, time; *phūl*, Māhārāshṭrī *phullaṁ*, flower. The cerebral *ḷ* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *ḷ* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *w*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *w*. Before *i*, *ī*, *ē*, *y*, and *h* it sounds almost like a *v*, while in other positions it approaches the sound of *w*. A final *v* coalesces with a preceding vowel to a kind of diphthong; thus, *gā̃v*, a village, pronounced almost as *gāõ* or *gāẽ*. Before *i*, *ī*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *istō* and *vistav*, fire; *īs* and *vīs*, twenty, *yeḷ* and *vēḷ*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *i*, *ī*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimplī*, a caste name; *śiḷ*, a stone; *śēt*, field; *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śēm-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *śēsh*, rest; *śōsh°ṇẽ*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākrit *hattha*, hand; *mādz*, Prākrit *majjha*, waist; *sāṅg°ṇẽ*, Prākrit *saṁghaï*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

Nouns.—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *i* and *u* only occur in borrowed words such as *kavi*, a poet; *mati*, intelligence; *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghar*, house; *bhint*, wall: strong, *ghōḍā*, horse; *mōtī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōḍā* goes back to a Prākrit *ghōḍaā*; *mōtī* to a Prākrit *mottiaṁ*.

Gender.—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided; thus, *māu°sẽ*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty; thus, *chōḍū*, a girl. In the plural the neuter is often used as a honorific feminine; thus, *bāī-sāhēb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ẽ*, respectively; thus, *mul°gā*, a boy; *mul°gī*, a girl; *mul°gẽ*, a child.

Number.—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ō* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers; but *ghōḍā*, a horse; *ghōḍō*, horses.

Most feminine nouns add *ā* in the plural; thus, *jībh*, a tongue, plural *jibhā*; *ghōḍī*, a mare, plural *ghōḍyā*; *bāyᵃkō*, a woman, plural *bāyᵃkā*. Compare borrowed words such as *kathā*, a tale, plural *kathā*.

Most feminine nouns ending in a short silent *a* form their plural in this way. They are derived from Prākrit bases ending in *á*; thus, *jībh*, a tongue, goes back to a Prākrit *jibbhā*. In Prakrit there was also a large class of feminine nouns ending in *ī*. This final *ī* must be dropped in Marāṭhī, and these old *ī*-bases, therefore, look exactly like old *ā*-bases. Thus, *jībh*, a tongue, Prākrit *jibbhā*; *mūṭh*, a fist, Prākrit *muṭṭhī*. These two classes are, however, distinguished in declension, and the old *ī*-bases form their plural, not in *a*, but in *ī*; thus, *bhinī-ī*, walls; *vēl-ī*, creepers, etc. To this class belong many verbal nouns which in the nominative are identical with the verbal base. Thus, *bhēṭ*, a meeting, from *bhēṭᵃṇẽ*, to meet; *ṭhēv*, a deposit from *ṭhēvᵃṇẽ*, to deposit, and so forth.

Some feminine nouns ending in *ū* do not change in the plural; thus, *darū*, liquor and liquors.

Neuter nouns ending in *ẽ* form their plural in *ẽ*, all other neuter nouns add *ẽ*; thus, *talẽ*, a tank, plural *talẽ*; *ghar*, a house, plural *gharẽ*; *mōtī*, a pearl, plural *mōtyẽ*, and so forth.

Words ending in *i* and *u* do not change in the plural; thus, *kavi*, a poet, poets; *dhēnu*, a cow, cows.

Case.—Cases are formed by adding postpositions, not, however, to the base, but to a modification of it called the oblique form. There are, besides, some remains of the old synthetic cases of the Prākrits. The most common of those old forms is a dative ending in *s*; thus, *bāpās*, to a father. *Bāpās* is derived from Prākrit *bappassa*, the genitive of *boppō*, a father, the genitive having replaced the dative in all Prākrits. The origin of the form has, however, been forgotten, and *s* is now used exactly like other dative suffixes and is added to the oblique base of all nouns; thus, *mulᵃgyãs*, to daughters. The original force of a genitive can still be seen in the Konkan where this form in *s* is often used as an oblique base. See p. 66 below.

An old locative occurs in forms such as *gharī*, in the house; *pāyã*, at the feet. It is very common in poetry. In the Konkan we find another old locative in the word *gēr*, in the house.

An old instrumental ends in *ẽ*, plural *ẽ* and *hẽ*; thus, *kumarẽ*, by the boy; *kauḷẽ*, by the crows; *īśvarēhẽ*, by the lord (honorific plural). Such forms are mostly confined to poetry.

The oblique form of borrowed words ending in *i* and *u* ends in *ī*, plural *ẽ*, and *ū*, plural *ã*, respectively. Thus, *kavi*, a poet, obl. sing. *kavī*; *dhēnu*, a cow, obl. plur. *dhēnũ*.

Masculine bases ending in *ā* and neuter bases ending in *ẽ* change *ā* and *ẽ* to *yā*, plural *yã* in the oblique form. Thus, *ghōḍā*, a horse, obl. sing. *ghōḍyā*, obl. plur. *ghōḍyã*; *talẽ*, a tank, obl. sing. *talyā*, obl. plur. *talyã*. *E* is often substituted for *yā*, thus *ghōḍē-lā*, to the horse. *Rāḍ-ā*, a king, often rejects the *y* of the oblique form in writing; thus, *rājā-kaḍē*, to the king. The same is also the case in other words after palatals, the *y* being only seen in the palatal pronunciation of the preceding consonant.

All other masculine and neuter bases add *ā*, plural *ã* in the oblique form. Thus, *bāp*, a father, obl. *bāpā*, plur. *bāpã*; *mōtī*, a pearl, obl. plur. *mōtyã*.

Masculine bases ending in *ū*, however, usually retain the *ū*; thus, *ṭsākū*, a pen-knife, obl. plur. *ṭsākũ*. In other bases ending in *ū* the oblique form often also ends in *ā* or *vā*;

thus, *nātū*, a grandson, obl. *nātū*, *nātā*, and *nāt*vā*. *Bhāū*, a brother, usually forms *bhāvā*. Many neuter bases in *ũ*, especially all diminutives, add *ū*, plur. *yã̃*; thus, *kar*ḍũ*, a kid, obl. *kar*ḍū*; plur. *kar*ḍẽ̃*, obl. *kar*ḍyã̃*. In the Konkan both masculine and neuter *ū*-bases often add *vā*, plur. *vã̃*; thus, *lāḍū*, a cake, obl. *lāḍ*vā*.

The oblique singular of feminine nouns ending in *ī*, *ū*, and *ō* is like the base; thus, *gāḍī*, a cart, obl. *gāḍī*; *bāy*kō*, a wife, obl. *bāy*kō*. Old *ī*-stems ending in a silent *a* take *ī*; thus, *āg*, fire; obl. *āgī*. Old *ā*-stems ending in a silent *a* and borrowed words ending in *ā* form the oblique base in *ē*; thus, *jībh*, tongue, obl. *jībhē*: *kathā*, a tale, obl. *kathē*. The same is often the case with feminine *ū*-bases in the Konkan, and feminine *ī*-bases in Kōṅkaṇī. Thus, *dzaḷū*, a leech, obl. *dzaḷū* and *dzaḷ*vē*; *rāṇī*, a queen, obl. *rāṇyē*. In female names ending in *ā* the polite oblique form ends in *ā*; thus, *Yamunā-kaḍē*, to Yamunā. The oblique plural is the nasalised plural base; thus, *gāḍyā*, carriages, obl. *gāḍyã̃*.

In Berar and the Central Provinces the nasalisation of the oblique plural is often dropped and a *hī*, *ī* or *hā* may be added. Thus, *bāpā-hī-kaḍē*, to the fathers.

An old oblique plural ending in *n* occurs in compounds such as *paisan-paisā*, every pice; *gharan-ghar*, every house.

The usual postpositions will be found in the Skeleton Grammar. It should be noted that the dative is also used to denote the object of transitive verbs when it denotes a person, or, else, when it is emphasised, as is also the case in connected languages; thus, *tyā-nẽ̃ Rāmā-lā hākūn dilẽ̃*, he drove away Rama; *hyā nās*kyā āmbyā-lā kāy mẽ̃ khāẽ̃*, what, shall I eat this rotten mango?

Adjectives.—Adjectives are not inflected unless they end in *ā*, in which case they form their feminine in *ī*, and their neuter in *ẽ̃*. The plural then ends in *ē*, fem. *yā*, neut *ẽ̃*, and the oblique form in *yā* or *ē*; thus *tsāṅg*lā māṇūs*, a good man; *tsāṅg*lyā bāy*ka*, good women; *tsāṅg*lẽ̃ mulẽ̃*, good children. The oblique form is used before inflected nouns. The genitive in *tsā* is such an adjective; thus, *bāpā-chyā gharāt*, in the father's house; *tsāṅg*lyā mul*gyās*, to good girls. The suffix *tsā* is also used to form ordinary adjectives from nouns; thus, *ghar*tsā* belonging to the house.

Verbs.—Verbs are quoted in the form of the verbal noun ending in *ṇẽ̃*; thus, *kar*ṇẽ̃*, to do. The old present tense, which is used in poetry to denote all times, has developed into a habitual past; thus *karẽ̃*, I used to do. In the negative it expresses unwillingness in the past; thus, *tō gharãt dzāī-nā*, he house-into would-not-go. The imperative and the future are likewise old forms; thus, *karīn*, I shall do; *kar*, do All other tenses are formed from participles. The present participle is used in the formation of present tenses, the past participle passive forms the past tense, and a present conjunctive is formed from the future participle passive; thus, *mī uṭh*tõ̃*, I rise; *mī uṭh*lõ̃*, I rose; *mī uṭhāvā* or *myā uṭhāvẽ̃*, I should, or may, rise.

The tenses formed from the present participle are all active, and the subject of the sentence is also the subject of the verb and agrees with the latter in number, person, and gender; thus, *tō kar*to*, he does; *tī kar*tē*, she does. This construction is called by Native grammarians the *kartari prayōga*, the Active construction.

The past participle has a different meaning in intransitive and in transitive verbs. In intransitive verbs its meaning is an active one. Thus, *gēlā*, Sanskrit *gata*, means 'gone,' 'having gone.' The past tense of intransitive verbs is accordingly used in the Active construction; thus, *mī uṭh*lõ̃*, I rose.

The past participle of transitive verbs is passive. Thus, while *vāchīt* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mul^ngā pōthī vāchītō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mul^ngyā-ṇẽ pōthī vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karmaṇi prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tyā-lā mārilẽ*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *ṭsālāvẽ* means 'to be gone,' *eundum*; and *mārāvẽ*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction; thus, *myā uṭhāvẽ*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō uṭhāvā*, he may, or might, rise; *tī uṭhāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap^prādh na karāvā*, sin should not be committed; *myā vāṭsāvẽ*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar^ṇẽ*, to pass over; *paḍh^nẽ*, to study; *pāv^ṇẽ*, to obtain; *piṇẽ*, to drink; *bōl^ṇẽ*, to speak; *mhaṇ^ṇẽ*, to say; *lēṇẽ*, to put on; *visar^ṇẽ*, to forget; *śik^ṇẽ*, to learn; *samaḍ^ṇẽ*, to understand; *har^ṇẽ*, to loose, etc. Thus, *tō bōl^lō*, he said; *tī dhaḍā śik^lī*, she has learnt her lesson.

The Marāṭhī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *ē* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārīt*, striking; *uṭhat*, arising; *mārilā*, struck; *uṭh^lā*, arisen. Similarly the characteristic vowel of the habitual past and the future is *ī* in the second, and *ē*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karīn*, I shall do; *mī uṭhēn*, or *uṭhān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 30 and f. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu āhē*, thou art; *tu gēlā*, thou wentest. In Kōṅkaṇī the second person usually ends in *y*; thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōṅkaṇī; thus, *āhāt*, Kōṅkaṇī *āsāt*, you are; in Sholapur even *āhõt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōṅkaṇī also the first person plural takes the same form. Thus, Berar *gēlē*, you went, they went; Kōṅkaṇī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *v*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are; *mār^ev*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāṅgit^ilān*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*; thus, *mī hāy* instead of *mī hõy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ẽ* of the first person singular neuter, however, we commonly find *õ* in the Dekhan; thus, *mī karilõ*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *tī karitī*, or *karityē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek; Berar *tō*, *tē*, *yētē*, he, she, comes; Nagpur *tē dzātet*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chī tsāk^ri sōḍilyā-var*, your service left-on, on having left your service; *tujhī āī vār^lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh^vyas tsalā*, go to see the garden; *vātsāv^yā-chē pustak*, a book to read; *mī marāv^yā-tsā nāhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur; thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*; *karā-lē*, in order to do; *tsārāy-le*, in order to tend (same localities), form a verbal noun *tsār*; *tsār^yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn*; thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōnī*, *ōniyā*. It is occasionally met with all over the Marāṭhī country; thus, *nighōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gaḷ^ṇē*, to drop; *gāl^ṇē*, to strain: *tsar^ṇē*, to graze; *tsār^ṇē*, to cause to graze, to feed: *paḍ^ṇē*, to fall; *pāḍ^ṇē*, to fell: *tuṭ^ṇē*, to be

broken; *tōḍ^wṇẽ*, to break, etc. In other cases the passive is expressed in a periphrastic way; thus, *tyā-ṯgā uddhār hōīl*, he will be saved. The Hindī passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language; thus, *mī mārilā dzāīn*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uṭhav^wtẽ*, for-me arising can be-done, I can rise.

Old passive forms are *pāhijē*, it is wanted; *mhaṇ^wjē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

MARĀṬHĪ SKELETON GRAMMAR.

MARĀṬHĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.			Feminine nouns.			Neuter nouns.		
Sing. Nom.	*bāp*, a father.	*mālī*, a gardener.	*ghōḍā*, a horse.	*bāiṅ*, a wall.	*mālī*, a gardener.	*ghōḍī*, a mare.	*ghar*, a house.	*māṭī*, a pearl.	*mul*ʿ*yā*, a child.
Obl.	*bāpā*	*mālyā*.	*ghōḍyā*.	*bāiṅtī*.	*mālīt*.	*ghōḍīt*.	*gharā*.	*māṭyā*.	*mul*ʿ*ggā*.
Plur. Nom.	*bāp*.	*mālī*.	*ghōḍī*.	*bāiṅtī*.	*mālīta*.	*ghōḍīyā*.	*gharē*.	*māṭyā*.	*mul*ʿ*gī*.
Obl.	*bāpā*[1]	*mālyā*[2]	*ghōḍyā*[2].	*bāiṅtī*[2].	*mālīā*[2]	*ghōḍīyā*[2].	*gharyā*[2].	*māṭyā*[2]	*mul*ʿ*ggā*[2].

The oblique base is used as a Vocative; thus, *bāpā*, O father. Other cases are formed by adding postpositions to the oblique form. Some of these are *nā*, plur. *nī* (case of the agent), *nā*, plur. *nī* and *sē* (Instrumental); *s*, *lā*, plur. *s*, *lā*, *nā* (Dative); *hūn*, *ēn* (Ablative); *tyā*, f. *chī*, n. *chā* (Genitive). The Accusative is usually the same as the Nominative. Thus *bāp*, a father; Instrumental *bāpā-nī*, plur. *bāpā-nī*; Genitive *bāpā-tyā*. The Dative termination *s* is no true postposition; thus, *bāpās*, to a father. Old Locatives are *ghar-ī* in the house; *pāyā*, at the feet.

II.—PRONOUNS.

	I	We	Thou	You	Self	Who?	What?	How many?
Nom.	*mī*, *mīī*	*āmhī*[1]	*tū*	*tumhī*[2]	*āpaṇ*[3]	*kōṇ*.	*kāy*	*kitī*.
Instr.	*mī*[4], *myā*	*āmhī*[4]	*tū*[4], *tuvā*	*tumhī*[4]	*āpaṇ*	*kōṇī*[4]	*kaśā-nī*[6]	*kitī-nī*[4]
Dat.	*ma-lā*, *maḍā-lā*	*āmhā-lā*	*tu-lā*, *tuḍā-lā*	*tumhā-lā*	*āp*ʿ*ṇā-lā*	*kōṇā-lā*[4]	*kaśā-lā*	*kitī-lā*.
Gen.	*mādhā*	*āma-tyā*	*tuḍhā*	*tuma-tyā*	*āp*ʿ*lā*	*kōṇā-tyā*	*kaśā-tyā*	*kitī-tyā*
Obl.	*maḍā*	*āmhā*	*tuḍā*	*tumhā*	*āp*ʿ*nā*[5]	*kōṇā*[5]	*kaśā*	*kitī*.

(1) Also used as an honorific singular. (2) Also used as an honorific pronoun, and to denote the plural of the first person including the person addressed. (3) Also *āp*ʿ*lā*; plural *āp*ʿ*nā*. (4) Plural *kōṇā-lā*, etc. (5) Also *kōṇyā*, *kōṇā*. (6) Plural *kaśā-nī*, etc.

Indefinite Pronouns.—*Kōṇ*ʿ*ēk*, *kōṇī-ēk*, obl. *-ēkā*, some one; *kōṇ*ʿ*ēs*, f. *-ēī*, n. *-ēā*, obl. *-ēyā*, some one, *kōṇa*, col. *kōṇī*, anyone, *kāhī*, obl. *kāhī*, something, some.

Demonstratives and Relatives.

	This.			
	Masculine.	Feminine.	Neuter.	
Nom.	*hā*.	*hī*.	*hī*.	Thus also *tō*, he, that, f. *tī*, n. *tē*; *jō*, who, which, f. *jī*, n. *jē*. The oblique form is used before uninflected nouns. Thus, *tyā gharālā*, in that house. The plural is regular; thus, *hē*, f. *hyā*, n. *hī*, gen. *hyā-tyā*, etc.
Instr.	*hyā-nī*.[1]	*hī-nī*[1]	as masc.	
Dat.	*hyā-lā*, *hyāsā*, *hyāḍā-lā*	*hī-lā*, *hīs*, *hīḍā-lā*.	as masc.	
Abl.	*hyā-hūn*, *hyāḍā-hūn*.	*hī-hūn*.	as masc.	
Gen.	*hyā-tyā*.	*hī-tyā*.	as masc.	
Obl.	*hyā*.	*hyā*.	*hyā*.	

(1) *Yā* is sometimes substituted for *hyā*, and *i* for *hī*; thus, gen. *yā-tyā*, f. *i-tyā*.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

		I am, etc.		I was, etc.	I am not.
Sing.	1.	*āhē* or *āhy*.	*āhē*.	*hōtā*, f. *hōtī*, n. *hōtē*.	*nāhē*, or *nāhī*.
	2.	*āhēs*.	*āhēs*.	*hōtēs*, f. *hōtīs*, n. *hōtīs*.	*nāhēs*, *nāhēs*, or *nāhīs*.
	3.	*āhē*.	*āhē*.	*hōtā*, f. *hōtī*, n. *hōtē*.	*nāhē*, or *nāhī*.
Plur.	1.	*āhī*, *āhō*, or *āhōt*.	*āhī*.	*hōtō*.	*nāhī*, or *nāhī*.
	2.	*āhā*.	*āhā*.	*hōtā*.	*nāhā*, or *nāhī*.
	3.	*āhē*.	*āhē*.	*hōtē*, f. *hōtyā*, n. *hōtī*.	*nāhē*, *nāhēt*, or *nāhīt*.

The negative Past is *nāhōtā*, I was not, etc. The second form of the Present, *āhē*, etc., means 'to be,' 'to exist,' while *āhē*, etc., is the pure verb substantive. *Aʿnā*, to be, is conjugated regularly, but the present *aʿtā*, etc., is used as a Habitual Present, 'I usually am'; and the Past tense, *aʿtā*, etc., is used as a Past Conditional, 'should I be,' etc.

Pāhyē, it is wanted, is used with the part participle passive or the dative of the verbal noun; thus *mā-lā gēlē pāhyē*, I want, or must, go; *tā-lā karāylā pāhyē*, thou must do. The corresponding negative is *nāhī*; thus, *tyā-lā yāvʿyāsa nāhī*, he does not want to come. *Nāhī* with the Infinitive forms a negative Imperative. Thus, *dēū nāhī*, don't give.

B.—Finite Verb.

FIRST CONJUGATION.—*Uṭhaʷṇẽ*, to rise.

Infinitive, *uṭhẽ*.

Verbal Nouns:—(1) *uṭhʷṇẽ*; (2) *uṭhaṇyā, -yā-lā, -yā-chẽ*; (3) *uṭhāoʷṇā, -yā-lā, -yā-chẽ*; (4) *uṭhʷṭẽ*.

Participle, Pres., *uṭhat*; Past, *uṭhʷṭlā*; Future, *uṭhʷṇār*; Noun of Agency, *uṭhʷṇārā*.

Conjunctive Participle, *uṭhūn*, having risen.

Adverbial Participle, *uṭhʷṭẽ, uṭhʷṭẽ-nā*, while rising.

	Present, I rise, etc.	*Past*, I rose, etc.	*Past habitual*, I used to rise, etc.	*Future*, I shall rise, etc.	*Subjunctive*, I may rise, etc.			*Imperative*, rise, etc.
					Active construction.	Impersonal construction.		
Sing. 1	*uṭhʷṭẽ*, f. *-ṭẽ*, n. *-ṭẽ*.	*uṭhʷṭẽ*, f. *-ṭẽ*, n. *-ṭẽ*.	*uṭhẽ*.	*uṭhẽn*.	*uṭhāvẽ*, f. *-vẽ*, n. *-vẽ*.	*myā*	*uṭhā*.	*uṭhā*.
2	*uṭhʷṭāe*, f. *-tāe*, n. *-ṭāe*.	*uṭhʷṭāe*, f. *-tāe*, n. *-ṭāe*.	*uṭhāe*.	*uṭhʷṭīl*.	*uṭhāvāe*, f. *-vāe*, n. *-vāe*.	*tuā*		
3	*uṭhʷṭẽ*, f. *-ṭẽ*, n. *-ṭẽ*.	*uṭhʷṭẽ*, f. *-ṭẽ*, n. *-ṭẽ*.	*uṭhẽ*.	*uṭhẽl*.	*uṭhāvā*, f. *-vī*, n. *-vẽ*.	*tyā-nẽ*		
Plur. 1	*uṭhʷṭẽ*	*uṭhʷṭẽ*.	*uṭhẽ*.	*uṭhẽ*.	*uṭhāvā*, f. *-vyā*, n. *-vẽ*.	*āmhẽ*		
2	*uṭhʷṭẽ*.	*uṭhʷṭẽ*.	*uṭhẽ*.	*uṭhẽl*.	*uṭhāvāe*, f. *-vyāe*, n. *-vāe*.	*tumhẽ*		
3	*uṭhʷṭāe*.	*uṭhʷṭẽ*, f. *-ṭyā*, n. *-ṭẽ*.	*uṭhat*.	*uṭhʷṭīl*.	*uṭhāvā*, f. *-vyā*, n. *-vẽ*.	*tyā-nẽ*		

Present Definite, I am rising, etc., *mī uṭhat āhẽ*, etc.

Imperfect, I was rising, etc., *mī uṭhat hotẽ*, f. *hotī*, n. *hotẽ*, etc.

Present habitual, I usually rise, etc., *mī uṭhat asʷṭẽ*, f. *-ṭī*, n. *-ṭẽ*.

Perfect and *Pluperfect*, formed by adding, respectively, *āhẽ* and *hotẽ* to the Past tense; thus, *tū uṭhʷṭlā āhẽs*, thou hast risen, etc.

Past Conditional, had I risen, etc., *mī uṭhʷṭẽ*, etc., inflected like the Past tense.

SECOND CONJUGATION.—*mārʷṇẽ*, to strike.

Participles, Present, *mārīt*; Past, *mārʷṭlā*; Future, *mārʷṇār*.

	Past, I struck, etc.			*Past habitual*, I usually struck, etc.	*Future*, I shall strike, etc.	*Subjunctive*, I should strike, etc.			
	Passive construction.		Impersonal construction.			Passive construction.		Impersonal construction.	
Sing. 1	*myā*	*mārīlẽ*, f. *-lī*, n. *-lẽ* (plural, *-lẽ*, f. *-lyā*, n. *-lẽ*).	*myā*	*mārī*.	*mārīn*.	*myā*	*mārāvẽ*; f. *-vī*; n. *-vẽ* (Plural, *-vā*; f. *-vyā*; n. *-vẽ*).	*myā*	*mārāve*.
2	*tuā*		*tuā*	*mārīe*.	*mārīll*.	*tuā*		*tuā*	
3	*tyā-nẽ*, etc.		*tyā-nẽ*, etc.	*mārī*.	*mārīl*.	*tyā-nẽ*, etc.		*tyā-nẽ*, etc.	
Plur. 1	*āmhẽ*		*āmhẽ*	*mārī*.	*mārū*.	*āmhẽ*		*āmhẽ*	
2	*tumhẽ*		*tumhẽ*	*mārī*.	*mārāl*.	*tumhẽ*		*tumhẽ*	
3	*tyā-nẽ*		*tyā-nẽ*	*mārīt*.	*mārīll*.	*tyā-nẽ*		*tyā-nẽ*	

S is often added to the second person singular of the Past tense; thus, *tuṁ jāoʷnāsal kēlīs*, thou madest a feast.

Other forms agree with the first Conjugation. Thus, *mī mārīlẽ*, etc., I strike; *mār*, strike.

C.—Irregular Verbs.—Verbs ending in vowels and in *ā* form their present after the first and their future and habitual past after the second conjugation. Thus, *dēṭā*, I give; *yēṭā*, I shall come; *yē*, he usually came. Those ending in *ā* form their past in *ālā*; thus, *rāhilā*, he remained. In the verb *hōṇẽ*, to become, *ō* is changed to *ō* before *ā*; thus, *ōlā*, become ye.

Some verbs form their Past in *ālā*; thus, *sughālā*, he went out; *sāṅgālā*, he said. *T* is inserted before *lā* in *ghēṇẽ*, to take, *ghēṭʷṇẽ*, to put, *dhuṇẽ*, to wash *bagḥʷṇẽ*, to see; *māgʷṇẽ*, to ask; *sāṅgʷṇẽ*, to tell, thus, *ghēʷṭlā*, *gāḍʷṭlā*, *dhuʷṭlā*, *bagḥiʷṭlā*, *māgiʷṭlā*, *sāṅgiʷṭlā*. *T* is inserted in *khaṇʷṇẽ*, to dig; *sāṅʷṇẽ*, to say; *hāṇʷṇẽ*, to slay; thus, *khaṇʷṭlā* and *khaṇʷṭlā*; *sāṅʷṭlā* and *sāṅgālā*, *haṇʷṭlā*. Roots ending in *i* add *ālā*; thus, *pyālā*, drank (root *pī*). *bhyālā*, feared (root *bhī*). So also *lēṇẽ*, to wear, Past *lyālā*. *Karʷṇẽ*, to do, forms *kēlā*; *marʷṇẽ*, to die, *mēlā*; *dēṇẽ*, to give, *dēlā*. Irregular are *hōṇẽ*, to become, Past, *ḍhālā*, and *ḍhālā*; *yēṇẽ*, to come, Past, *ālā*; *ḍhāṇẽ*, to go, Past *gēlā*.

D.—Causal Verbs.—Causatives are formed by adding *aw*, *āw*, or, in roots ending in long vowels and *ā*, *wa* and *āwa* respectively. Thus, *basʷvinẽ*, to cause to sit; *dēʷvinẽ*, to cause to give. In the Deccan *ō* is substituted for *aw*, and this is now generally adopted in the Imperative; thus *karō*, let him do. Causatives follow the second conjugation.

E.—Potential Verbs.—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā-lā*, or *Rāmā-chyā-nẽ khāʷṇẽ*, Rāma can eat bread; *mā-lā yāʷṇẽ*, I could go.

MARĀṬHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

Territory where spoken.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkan form of the language in the hilly country which separates the Konkan from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kuṇbīs of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkan.

Towards the east, Dēśī merges into Varhāḍī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhāḍī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts :—

Baroda	35,678
Navsari	10,674
Kadi	3,138
Amreli	2,338
TOTAL	51,828

The revised figures for the districts where it is spoken as a vernacular were reported for this Survey as follows :—

Number of speakers.

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
" " (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kalwāḍī)	3,000
Southern Marāṭhā Jaghirs	265,350
Bijapur	27,660
Baroda	51,828
Buldana	270,000
TOTAL	6,093,858

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kuṇbis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśī.

The Dēśī form of the language is also to some extent spoken by the educated classes all over the Marāṭhī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāṭhī, though many of the educated classes speak pure Dēśī.

The speakers of Marāṭhī in those parts of India where it is not a vernacular have been returned as speaking Marāṭhī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāṭhī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāṭhī has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	2,000
Savanur	800
TOTAL	2,800

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellichpur, and the numbers of speakers have been estimated as follows:—

Akola	5,000
Ellichpur	250
TOTAL	5,250

One thousand of the speakers in Akola and all in Ellichpur have been returned as speaking 'Dakhiṇī Marāṭhī.' They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāṭhī in that district have been included in the total given above on p. 32.

In Central India Marāṭhī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhiṇī Brāhmaṇs and Marāṭhās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

Indore	77,000
Gwalior	1,000
Bhopal	3,300
TOTAL	81,300

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkarī. Almost all the speakers are found to the north of the Satpura plateau, in the Saugor and Narbada territories. These districts once belonged to the Gaṛha-Mandla dynasty of Gōṇḍs, but were finally handed over to the Peshwa in 1781

and thence for some time formed part of the Marāṭhā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāṭhī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows :—

Hoshangabad and Makrai	5,500
Narsinghpur	600
Jubbulpore	2,250
Damoh	1,500
Chanda	25
TOTAL	9,875

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāṭhī.

A.	Spoken as a vernacular		6,093,858
B.	Spoken abroad—		
	Bombay Presidency	2,800	
	Berar	5,250	
	Central India	81,300	
	Central Provinces	9,875	
		99,225	99,225
	TOTAL		6,193,083

POONA.

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāṭhī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā̃* as the case of the agent of the personal pronoun of the first person; thus, *mī pāp kēlẽ̄ āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense; thus, *tvā̃*, or *tū̃*, *kar°dū̃ hī dilẽ̄-nāhīs*, by-thee a-kid even was-not-given-by-thee; *mōṭhī jēv°ṇāval kēlīs*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tẽ̄*, *tē* respectively, in Standard Marāṭhī. Thus, *yētẽ̄*, I (neuter) come; *yētē*, she comes. The usual forms in the Dekhan are *yētȭ*, I (neuter) come; *yētī*, she comes.

In all other respects the specimens well represent the language of Marāṭhī literature. A list of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. I.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARAṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

कोणे एका मनुष्यास दोन पुत्र होते। त्यांतील धाकटा बापाला म्हणाला, बाबा, जो मालमत्तेचा वाँटा मला यावयाचा तो दे। मग त्यानें त्याँस संपत्ति वाँटून दिली। मग थोडक्या दिवसाँनीं धाकटा पुत्र सर्व जमा करून दूर देशाँत गेला। आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली। मग त्यानें सर्व खर्चिल्या-वर त्या देशाँत मोठा दुष्काळ पडला। त्या-मुळें त्याला अडचण पडूं लागली। तेव्हाँ तो त्या देशाँतील एका गृहस्था-जवळ जाऊन राहिला। त्यानें तर त्याला डुकरें चारावयास आपल्या शेताँत पाठविलें। तेव्हाँ डुकरें जीं टरफलें खात असत त्याँ-वर आपलें पोट भरावें असें त्याला वाटलें। आणि कोणी त्याला काँहीं दिलें नाहीं। नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकराँस भरपूर भाखर आहे। आणि मी भुकेनें मरतों। मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, बाबा, मी आकाशाच्या-विरुद्ध व तुझ्या-समोर पाप केलें आहे आणि आताँ पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं। आपल्या एका चाकरा-प्रमाणें मला ठेव। नंतर तो उठून आपल्या बापा-कडे गेला। तेव्हाँ तो दूर आहे इतक्याँत त्याचा बाप त्याला पाहून कळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचें चुंबन घेतलें। मग पुत्र त्याला म्हणाला, बाबा आकाशाच्या-विरुद्ध व तुझ्या-समोर मी पाप केलें आहे। आणि आताँ पुढें तुझा पुत्र म्हणावयास मी योग्य नाहीं। परंतु बापानें आपल्या चाकराँस सांगितलें, उत्तम झगा आणून त्याचे आंगा वर घाला। आणि त्याच्या हाताँत अंगठी व पायाँत जोडा घाला। मग आपण जेवूं आणि आनंद करूं। काँ कीं हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला; व हारवला होता, तो साँपडला आहे। तेव्हाँ ते आनंद करूं लागले॥

त्या-वेळेस त्याचा वडील पुत्र शेताँत होता। मग तो घरा-जवळ येऊन पोहोंचल्या-वर त्यानें वाद्य व नाच ऐकिलें। तेव्हाँ चाकराँतील एकास

बोलावून त्यानें विचारिलें, हें काय आहे। त्यानें त्याला सांगितलें कीं, तुझा भाऊ आला आहे; आणि तो तुझ्या बापाला सुखरूप मिळाला म्हणून त्यानें मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आँत जाईना। म्हणून त्याचा बाप बाहेर येऊन त्यास समझावूं लागला। परंतु त्यानें बापाला उत्तर दिलें कीं, पहा, मी इतकीं वर्षें तुझी चाकरी करतों आणि तुझी आज्ञा मी कधीं-ही मोडली नाहीं। तरी ज्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडूं हि दिलें नाहींस। आणि ज्यानें तुझी संपत्ती कजबिणी-बरोबर उध्वस्त केली तो तुझा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुझीच आहे। परंतु हर्ष व आनंद होणें योग्य आहे, कारण कीं तुझा भाऊ मेला होता तो फिरून जिवंत झाला, व हरवला होता तो साँपडला॥

[No. 1.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōṇē ēkā manushyās dōn putra hōtē. Tyãtīl dhāk^ṭā
Certain one to-man two sons were. Them-in-from the-younger
bāpā-lā mhaṇālā, 'bābā, dẕō māl^amattō-ts̱ā vãṭā ma-lā yâvayā-ts̱ā
the-father-to said, 'father, what the-property-of share me-to is-to-come
tō dē.' Mag tyā-nẽ tyãs sampatti vãṭūn dilī.
that give.' Then him-by to-them wealth having-divided was-given.
Mag thōḍ^akyā div^asã-nĩ dhāk^ṭā putra sarv dẕamā karūn
Then a-few days-after the-younger son the-whole together having-made
dūr dēsãt gēlā, āṇi tēthẽ udh^aḷē-paṇā-nẽ vāgūn āp^alī
far into-country went, and there spendthriftness-with having-behaved his-own
sampatti uḍavilī. Mag tyā-nẽ sarv kharchilyā-var tyā
wealth was-squandered. Then him-by all being-spent-after that
dēsãt mōṭhā dushkāḷ paḍ^alā. Tyā-muḷẽ tyā-lā aḍ^ats̱aṇ
in-country great famine fell. That-on-account-of him-to difficulty
paḍũ lāg^alī; tēvhã tō tyā dēsãtīl ēkā gṛihasthā-dẕavaḷ
to-fall began; then he that country-in-from one householder-near
dẕūūn rāhilā. Tyā-nẽ tar tyā-lā ḍuk^arẽ ts̱ārāvayās āp^alyā śētãt
having-gone lived. Him-by then him swine to-feed his-own into-field
pāṭhavilẽ. Tēvhã ḍuk^arẽ jĩ ṭar^aphalẽ khāṭ-asat tyã-var āp^alẽ
it-was-sent. Then swine which husks used-to-eat that-upon his-own
pōṭ bharāvẽ asẽ tyā-lā vāṭ^alẽ; āṇi kōṇī tyā-lā
belly should-be-filled so him-to it-appeared; and anyone-(by) him-to
kāhĩ dilẽ nāhĩ. Nantar tō śuddhī-var yēūn mhaṇalā,
anything was-given not. Then he senses-to having-come said,
'mājhyā bāpā-chyā kitī ts̱āk^arãs bhar-pūr bhākar ahē, āṇi mī
'my father-of how-many to-servants sufficient bread is, and I
bhukē-nẽ mar^atõ. Mī uṭhūn āp^alyā bāpā-kaḍā dẕāīn va
hunger-with die. I having-arisen my-own father-to will-go and
tyā-lā mhaṇēn, "bābā, mī ākāśā-chyā-viruddh va tujhyā-samōr pāp
him-to will-say, "father, me-(by) heaven-of-against and of-thee-before sin

kēlẽ āhē, āṇi ātã-puḍhẽ tuḍzhā putra mhaṇāv'yās
done is, and henceforth thy son to-cause-(myself-)to-be-called

mī yōgya nāhĩ. Āp'lyā ēkā ṯsāk'rā-pramāṇẽ ma-lā ṭhēv." Nantar
I fit am-not. Thy-own one servant-like me keep." Then

to uṭhun āp'lyā bāpā-kaḍē gēlā. Tēvhã tō dur ahē it'kyãt
he having-arisen his-own father-to went. Then he far is just-then

tyā-ṯsā bāp tyā-lā pāhūn kaḷ'vaḷ'lā; āṇi tyā-nẽ dhāūn
his father him having-seen pitied; and him-by having-run

tyā-chyā gaḷyās miṭhī mār'lī, va tyā-chẽ chumban ghēt'lẽ.
his on-the-neck embracing was-struck, and him-of kiss was-taken.

Mag putra tyā-lā mhaṇāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr
Then the-son him-to said, 'father, heaven-of-against and of-thee-before

mī pāp kēlẽ āhē. Āṇi ātã-puḍhẽ tuḍzhā putra mhaṇāv'yās
me-(by) sin done is. And henceforth thy son to-be-called

mī yōgya nāhĩ.' Parantu bāpā-nẽ āp'lyā ṯsāk'rãs sāngit'lẽ,
I fit am-not.' But the-father-by his-own to-servants it-was-told,

'uttam ḏzhagā āṇūn tyā-chē āṅgā-var ghāla. Āṇi tyā-chyā
'the-best robe having-brought his the-body-on put. And his

hātãt aṅg'ṭhī va pāyãt ḏzōḍā ghālā. Mag āpaṇ jēũ
on-the-hand a-ring and on-the-foot shoes you-put. Then we shall-eat

āṇi ānand karũ, kã-kĩ, hā mādzhā putra mēlā hōtā, tō
and happiness shall-make, because, this my son dead was, he

phirūn jivant ḏzhālā; va hārav'lā hōtā, tō sãpaḍ'lā āhē.' Tēvhã tē
again alive became; and lost was, he found is.' Then they

ānand karũ lāg'lē.
joy to-make began.

Tyā-vēḷēs tyā-ṯsā vaḍīl putra śētãt hōtā. Mag tō gharā-ḏzavaḷ
At-that-time his elder son in-field was. Then he house-near

yēūn pōhōṯs'lyā-var tyā-nẽ vādy va nāṯs aikilẽ. Tēvhã
having-come arriving-after him-by music and dancing was-heard. Then

ṯsāk'rãtul ēkās bōlāvūn tyā-nẽ vichārilẽ, 'hẽ kāy āhē?'
servants-in-from to-one having-called him-by it-was-asked, 'this what is?'

Tyā-nẽ tyā-lā sāngit'lẽ kĩ, 'tuḍzhā bhāū ālā āhē; āṇi tō
Him-by him-to it-was-said that, 'thy brother come is; and he

tujhyā bāpā-lā sukh'rūp miḷālā mhaṇūn tyā-nẽ mōṭhī jēv'ṇāvaḷ kēlī
thy father-to safe was-got therefore him-by great feast made

āhē.' Tēvhã tō rāgāv'lā āṇi ãt ḏzāī-nā. Mhaṇūn tyā-ṯsā
is.' Then he got-angry and inside would-not-go. Therefore his

bāp bāhēr yēūn tyās sam'ḏzhāvũ lāg'lā. Parantu tyā-nẽ bāpā-lā
father out having-come him to-persuade began. But him-by father-to

uttar dilẽ kĩ, 'pāha, mī it'kĩ varshẽ tujhī ṯsāk'rī kar'tõ,
reply was-given that, 'see, I so-many years thy service am-doing,

āṇi tujhī ādnyā mī kadhĩ-hi mōḍ'lī nāhĩ. Tarī myã āp'lyā
and thy order (by)-me ever-even was-broken not. Yet by-me my-own
mitrā-barōbar chain karāvī mhaṇūn tvã ma-lā kadhĩ
friends-with merriment should-be-made saying by-thee me-to ever
kar'ḍũ hī dilẽ-nāhĩs. Āṇi jyā-nẽ tujhī sampattī
a-kid even given-was-not-by-thee. And whom-by thy property
kadg'binī-barōbar udhvasth kēlī tō tudzhā putra jēvhã ālā
hariots-with squandered was-made that thy son when came
tēvhã tyāsāṭhĩ mōṭhī jēv'ṇāvaḷ kēlis.' Tēvhã tō tyās
then his-sake-for great feast was-made-by-thee.' Then he to-him
mhaṇālā, 'mulā, tũ nēh'mi mājhyā-barōbar āhēs, aṇi majhī sarv
said, 'son, thou always me-with art, and my all
māl'maittā tujhī-ts āhē. Parantu harsh va ānand hōṇẽ yōgya āhē.
property thine-alone is. But delight and joy to-be proper is.
Kāraṇ-kĩ, tudzhā bhāū mēlā hōtā, tō phirūn jivant dzhālā; va
Because, thy brother dead was, he again alive became; and
harav'lā hōtā, tō sāpaḍ'lā.'
lost was, he was-found.'

[No. 2.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

नारायण रावाँनीं आपल्या-कडून पुष्कळ सांगून पाहिलें। पण गोविंदाचें मन वळेना। त्याचें मनाँत डाक्तरीचा धंदा शिकावा असेंच भरलें होतें। आणि डाक्तरीचा धंदा शिकण्याचें त्या दिवसाँत तसें फारसें साधन नव्हतें। एकुलता एक मुलगा थोडेसें अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठें-तरी चिकटून द्यावा। नौकरी त्या दिवसाँत सहज लागत आणि नौकरी लागली म्हणजे वढती ही लवकर होई। पण गोविंदाचा नाद एक, आताँ अधिक इंग्रजी न शिकताँ आपल्या शेजारींच असणाऱ्या डाक्तरा जवळ राहून डाक्तरी धंदा शिकून लवकर डाक्तरी करूँ लागावें। नारायण-रावाँनीं तसें-ही सांगितलें कीं, तू आणखी इंग्रजी शीक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला घालतों। पण नाहीं। शेवटी मुलाचा नाद पुरवावा असें मनाँत आणून त्याँनीं डाक्तर दामोदर रावाँस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्याँनीं-ही, मी त्याला शिकवून तयार करतों, पण तयार झाल्या-नंतर त्यानें या गावाँत डाक्तरी-धंदा करूँ नये। अशा अटी वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचें कबूल केलें॥

[No. 2.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT POONA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Nārāyaṇ-rāvā̃-nī̃	āp'lyā-kaḍūn	pushkaḷ	sāngūn	pāhilẽ,	Paṇ			
Narayan-Rao-by	*himself-by*	*much*	*having-told*	*it-was-seen.*	*But*			
Gōvindā-chẽ	man	vaḷē-nā.	Tyā-chẽ	manā̃t	ḍāktʰrī-tsā dhandā			
Govind-of	*mind*	*would-not-move.*	*His*	*in-mind*	*the-medical-profession*			
śikāvā	asẽ-ts	bharʰlẽ	hōtẽ.	Āṇi	ḍāktʰrī-tsā-dhandā			
should-be-learnt	*so-only*	*entered*	*was.*	*And*	*the-medical-profession*			
śikʰṇyā-chẽ	tyā	divʰsā̃t	tasẽ	phārʰsẽ	sādhan	navhʰẽ.	Ēkulʰtā	ēk
learning-of	*those*	*in-days*	*so*	*considerable*	*means*	*was-not.*	*Single*	*one*
mulʰgā,	thōḍē-sẽ	adhik	iṅgrajī	śikūn	tayār	ḍzhālā,	mhaṇʰjē	
son,	*a-little*	*more*	*English*	*having-learnt*	*educated*	*(if-)became,*	*then*	
kōṭhẽ-tarī	chikʰṭūn	dyāvā.	Naukʰryā	tyā	divʰsā̃t			
somewhere	*having-employed*	*should-be-given.*	*Employments*	*those*	*in-days*			
sahaḍz	lāgat,	āṇi	naukʰrī	lāgʰlī,	mhaṇʰjē	baḍʰtī-hī		
easily	*used-to-be-got,*	*and*	*employment*	*(when-)was-got,*	*then*	*promotion-also*		
lavʰkar	hōī.	Paṇ	Gōvindā-tsā	nād	ēk.	Ātā̃	adhik	iṅgrajī
rapid	*used-to-be.*	*But*	*Govind-of*	*hobby*	*(was-)one.*	*Now*	*more*	*English*
na	śikʰtā̃	āp'lyā	śēḍzārī-ts	asʰṇāryā	ḍāktʰrā-ḍzavaḷ			
not	*learning*	*his-own*	*in-the-neighbourhood-just*	*being*	*the-doctor-near*			
rāhūn	ḍāktʰrī	dhandā	śikun	lavʰkar	ḍāktʰrī			
having-lived	*the-medical*	*profession*	*having-learnt*	*soon*	*medical-practice*			
karī̃	lāgāvẽ.	Nārāyaṇ-rāvā̃-nī̃	tasẽ	hī	sāṅgitʰlẽ	kī̃,	'tū	
to-make	*should-be-begun.*	*Narayan-Rao-by*	*that*	*also*	*was-said*	*that,*	*'thou*	
āṇʰkhī	iṅgrajī	śik,	mhaṇʰjē	navīn	ughaḍʰlelyā	ḍāktʰrī	kālējā̃t	
still-more	*English*	*learn,*	*then*	*newly*	*opened*	*the-medical*	*in-college*	
tu-lā	ghālʰtō̃.'	Paṇ	nāhī̃.	Śēvʰṭī,	'mulā-tsā	nād	purʰvāvā,'	
thee	*I-will-put.'*	*But*	*no.*	*At-last,*	*'the-son-of*	*hobby*	*should-be-satisfied,'*	
asẽ	manā̃t	āṇūn	tyā̃-nī̃	ḍāktar	Dāmōdar-rāvā̃s	āp'lyā		
so	*in-the-mind*	*having-brought*	*him-by*	*doctor*	*to-Damodar-Rao*	*his-own*		

mulā-ṯsā	hētu	kaḷʰvūn	tyās	ḏzavaḷ	karāvā	aśī
son-of	*intention*	*having-informed*	*to-him*	*near*	*he-should-be-made*	*such*
vinantī	kēlī ;	āṇi	tyā̃-nī̃-hī,	'mī	tyā-lā	śikʰvūn	tayār
request	*was-made ;*	*and*	*him-by-also,*	*'I*	*him*	*having-taught*	*prepared*
karʰtõ.	Paṇ	tayār	ḏzhālyā-nantar	tyā-nẽ	yā	gāvā̃t	ḍāktʰrī-
make.	*But*	*prepared*	*becoming-after*	*him-by*	*this*	*in-town*	*the-medical-*
dhandā	karũ	nayē.'	Aśā	aṭi-var	tyās	āpʰlyā	hātā-
profession	*to-make*	*it-is-not-proper.'*	*Such*	*condition-on*	*him*	*his-own*	*hand-*
khālī̃	vidyārthī	mhaṇūn	ghēṇyā-chẽ	kabūl	kēlẽ.		
under	*an-apprentice*	*as*	*taking-of*	*promise*	*was-made.*		

FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

ELSEWHERE IN THE DEKHAN.

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambōlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāṭhī, shading off into Khāndēśi in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhīl dialect. It has hitherto been classed as a dialect of Marāṭhī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarātī, and it will therefore be dealt with in connection with that language. See Vol. ix, Part ii.

No specimens have been received of the Marāṭhī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkaṇī, which is entirely different from Kōṅkaṇ proper, in the north, and Ṭhāk'rī in the south. The former is a Bhīl dialect, and the latter will be dealt with in connection with the Marāṭhī spoken in the Central and Northern Konkan. See below pp. 109 and ff. It is very probable that the current Marāṭhī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāṭhī current in the Dekhan.

To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāṭhī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

Marāṭhī is further spoken all over the Bhor State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

In Sholapur the same form of Marāṭhī is the principal language in the north and the west.

Marāṭhī is also the principal language of the northern part of the Akalkot State and of Pilio and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāṭhī of Akalkot differs in any important points from that spoken in Sholapur.

The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāṭhī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kun'bīs. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marāṭhī. The figures returned for the different Talukas are as follows:—

Gokak	4,000
Athni	40,000
Chikodi	85,000
Belgaum	82,582
Parasgaḍ	4,000
Khanapur	48,381
Sampgaon	500
TOTAL	264,463, or, in round numbers, 265,000.

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual *n* are confounded. Thus, we find *tyā-ṇẽ* and *tyā-nẽ*, by him. The numeral 'one' is written *yek*, a state of affairs which is common in many parts of the territory in which Marāṭhī is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, *nighōn*, having gone out; *yēvun*, having come. The verb *hōṇẽ*, to become, forms the past tense *d̲z̲āk*ʿlā*, where Standard has *d̲z̲hālā*. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marāṭhī is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marāṭhī is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marāṭhī spoken in Satara. The tendency to pronounce the short *a* fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a *ta* is added in the second person plural of the past tense. Thus, *ma-lā kōkarū suddhā dilē-nāhīta*, to-me a-kid even has-not-been-given-by-you; *ēka mēd̲z̲avānī tumhī dēt āhāta*, you have given a feast.

In the Southern Jaghir States Marāṭhī is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds *s*. The only other peculiarity which needs be mentioned is the preference shown for the word *avaghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug.

As in the neighbouring Belgaum dialect the past tense of the verb *hōṇẽ*, to become, is *d̲z̲āk*ʿlā* and not *d̲z̲hālā*.

As will have appeared from the preceding remarks Marāṭhī is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No. 3.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(STATE KOLHAPUR.)

Kōṇā ēkā manushyāsa dōna mulagē hōtē. Tyantīla dhākaṭā āpalyā bāpāsa mhaṇālā, 'bābā mālamattē-ṭsā ḍzō bhāga ma-lā yāvayā-ṭsā tō ma-lā dē.' Maga tyā-nē apali jinagī tyā-nā vāṭuna dilī. Puḍhē phar divasa lōtalē nāhīta tō-ṭsa dhākaṭyā-nē tī sarva ḍzamakarūna ēkā dūra-chyā dēśā-chyā mārga dhārilā, āṇi tēthē udhalēpaṇā-nē vāgūna āpalā aivaḍza gamavila.

Standard Marāṭhī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāṭhī assumes in the Central Konkan.

Marāṭhī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

The Marāṭhī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāṭhī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *āṇi*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu-chẽ*, our; *āmhī āhōnt*, we are; *tumhī āhāvt*, you are. These do not occur in the specimen.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

(DISTRICT BULDANA.)

कोणा एका माणसास दोन मुलगे होते। त्या-पैकीं धाकटा बापास म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या। म्हणून बापानें आपली जिनगी दोघां-मध्यें वाँटून दिली। थोड्याच दिवसाँनीं धाकटा मुलगा आपली सर्व जिनगी घेऊन देशाँतरास गेला; व तेथें त्यानें चैनबाजी-मध्यें आपली सर्व जिनगी उडविली। त्याचा सर्व पैसा ह्या रितीनें खर्च झाल्या-वर त्या देशाँत एक मोठा दुष्काळ पडला। व त्या-मुळें त्यास फार दहात पडूं लागली। नंतर तो एका गृहस्था-कडे जाऊन राहिला। त्या गृहस्थानें त्याला आपले शेताँत डुकरें राखण्यास ठेविलें।

Kōṇā ēkā mān^hsās dōn mul^hgē hōtē. Tyā-paīkī dhāk^hṭā
Certain a to-man two sons were. Them-from-among the-younger
bāpās mhaṇālā, 'baba, mājhyā hiśā-chī jin^hgī ma-la dyā.'
to-the-father said, 'father, of-me share-of property me-to give.'
Mhaṇūn bāpā-nẽ āp^hlī jin^hgī dōghā̃-madhyẽ vāṭūn
Therefore the-father-by his-own property both-among having-divided
dili. Thōḍyā-ṯs div^hsā̃-nī dhāk^hṭā mul^hgā āp^hlī sarv
was-given. A-few-only days-after the-younger son his-own all
jin^hgī ghēūn dēśā̃t^hrās gēlā; va tēthẽ tyā-nẽ
property having-taken to-another-country went; and there him-by
chain-bājī-madhyẽ āp^hlī sarv jin^hgī uḍavili. Tyā-ṯsā sarv
merry-making-into his-own all property was-squandered. Him-of all
paisā hyā rīti-nẽ kharṯs dzhālyā-var tyā dēśā̃t ēk
money this manner-by spent having-become-after that into-country one
mōṭhā dushkāḷ paḍ^hlā; va tyā-muḷẽ tyās phār dadāt paḍū̃ lāg^hli.
mighty famine fell; and that-for to-him great difficulty to-fall began.
Nantar tō ēkā gṛihasthā-kaḍē dzāūn rāhilā. Tyā gṛihasthā-nẽ hyā-lā
Then he one householder-to having-gone lived. That householder-by him-to
āp^hlē śētā̃t ḍuk^hrẽ rākh^hṇyās ṭhēvilẽ.
his-own into-field swine to-keep it-was-kept.

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marathī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts.

BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkaṇī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs.

The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*; *n* for *ṇ*; dropping of aspirates; dropping of *v* before *i*, *ī*, and *ē*; insertion of *y* before other vowels, and so on. Compare *tata* for *tēthẽ*, there; *kuni* for *kōṇī*, some one; *nāī* for *nāhĩ*, not; *irudd* for *viruddh*, against; *yīs* for *vīs*, twenty; *yēḷ* for *vēḷ*, time. Compare also forms such as *lyōkān*, by the son; *tyās-nē*, to him; *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī*, all property; *tyā-chyā mulās mī lai phaṭ^n^kē mār^n^lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows.

[No. 5.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT. (DISTRICT BIJAPUR.)

कुनि थोक मानसाला दोन ल्योक होते। त्यातला ल्हानगा बापास म्हंटला, बाबा, माजे वाटनीचा माल मला दे। मग त्येन वाटनी करून दिलि। मग थोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला। तत उदकेंपन करून समदि जिंदगी हाळ केला। मग समदि जिंदगी हाळ केल्या-वर मोटा दुकूळ पडला। त्या-मुळ त्यासनि अडचन होवू लागली। तवा तकडच थोक मानसा-जवळ चाकरी राहिला। त्येन त्यासनि डुकर राखायला आपले सेताला लावून दिला। तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोट भराव म्हंटला। तरी त्याला कुनी काईच दिले नाँई। मग त्यो सुद्दी-वर येवून-श्यानि म्हंटला, माज बापाच किति चाकरासनि पोटभर खायाला है। आनि म्या भुकेन उपासि मरतो। मी उटून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा इरुद्द आनि तुज्या म्होर पाप केला है। अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव। आपले चाकरीचे गड्या-वानि मला ठेव। मग त्यो उटून आपल बापा-कडेस गेला। त्यो अजूनि दूर हैलवर बाप त्येला पाहून कळकळून धावून-श्यानि त्येचे गळ्यास मिटि घाटलि, आनि त्येचा मुका घेटला। मग ल्योकान त्यासनि म्हंटल बाबा, परलोकाचे इरुद्द आनि तुज्या म्होर म्या पाप केल्या। अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाँई। मग बापानी चाकरास सांगिटला, चांगल अंगराका आनून त्यासनि घाला। त्येचे हाता-मंदि आंगटि आनीक त्येचा पायात जोडा घाला। खावून-श्यानि आनन्द करू। का म्हंटल तर, ह्यो ल्योक मेल्याला फिरून वाचला है। गमावून गेल्याला मिळाला है। तवा ते कुशाल जाले॥

तवा त्येचा थोरला ल्योक सेतात होता। त्यो घरा-पासी आल्या-वर त्येन गाना बजाना ऐकल। तवा गड्यातला थोक गडीस बोलावून वुचारला, है काय है। त्येन त्यासनि सांगिटले की, तुजा भाउ आला है। आनि त्यो तुजा बापास कुशाल मिळाला म्हनून-साटि मोट जेवन केला है। तवा त्यो रागाला येवून आत जाईना। येच्या-करता बाप भाइर येऊन-श्यानि त्यासनि समजावू

लागला। मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोट्ट म्या कवाच मोडली नाँई। तरी म्या माजे सोवती-बराबर चैन करन्यास तु मला कवाच शेळीचि पिल्लू बि दिला नाँई। आनि तुज जिन्दगि कसबिनीचे-बराबर समदि हाळ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मोट जेवन केल हैस। तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है। माज समद जिन्दगी तुजीच है। पन क्याले कुशाले कराव ह्यो रास्त है। का म्हंटला तर ह्यो तुजा भाउ मेला होता त्यो फिरून जिवंत जाला है; आनि गमावला होता त्यो मिळाला है॥

[No. 5.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

BIJAPUR DIALECT. (DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Kunī yōk mān'sālā dōn lyōk hōtē. Tyāt'lā lhān'gā
Certain one man-to two sons were. Them-in-from the-younger
bāpās mhaṇṭ'lā, 'bābā, mādzē vāṭ'nī-tsā māl ma-lā dē.' Mag
to-the-father said, 'father, of-me share-of property me-to give.' Then
tyēn vāṭ'nī karūn dili. Mag thōḍ'kyā divsā-ni dāk'ṭā
him-by share having-made was-given. Then a-few in-days the-younger
lyōk sam'di māl gōḷā karūn gēvūn-śyāni dūr mul'kās
son all property together having-made having-taken far to-a-country
gēlā. Tata ud'ḷēpan karūn sam'di jind'gī hāḷ kēlā. Mag
went. There spendthriftness having-made all property ruin made. Then
sam'di jind'gī haḷ kēlya-var mōṭa dukūḷ paḍ'lā. Tyā-muḷ tyās-ni
all property ruin made-after great famine fell. Therefore to-him
aḍ'chan hōvū lāg'lī. Tavā tak'ḍa-ts yōk mān'sā-dzavaḷ tsāk'rī
difficulty to-become began. Then there one man-near in-service
rāhilā. Tyēn tyās-ni ḍukar rākāy'lā āp'lē sētā-lā lāvūn
lived. Him-by to-him swine to-keep his-own to-the-field having-employed
dilā. Tava ḍuk'ra-nī khānē-tsa pēṇḍ khāvūn-śyāni āp'la pōṭ
it-was-given. Then the-swine-by eating-of husk having-eaten his-own belly
bharāva mhaṇṭ'lā. Tarī tyā-lā kunī kāī-ts dilā
should-be-filled he-thought. Yet him-to by-anybody anything was-given
nāī. Mag tyō suddī-var yēvūn-śyāni mhaṇṭ'lā, 'mādza bāpā-tsa kiti
not. Then he senses-on having-come said, 'my father-of how-many
tsāk'rās-ni pōṭ-bhar khāyālā hai. Āni myā bhukēn upāsi mar'tō.
to-servants belly-full to-eat (there) is. And I hunger-with fasting die.
Mī uṭūn bāpā-kaḍa dzāin, āni tē-lā mhanū ki, "bābā-rē,
I having-risen father-to will-go, and him-to will-say that, "father-O,
myā ākās-tsā-īrudd āni tujyā mhōr pāp kēlā hai. Ata-pāsūn
by-me the-heaven-of-against and of-thee before sin done is. Now-from
myā tudza lyōk mhan'nyā-lā lāyak nhava. Āp'lā tsāk'rī-tsē gaḍya-vāni
I thy son to-be-called fit am-not. Thy-own service-of servant-like
ma-lā ṭhēv."' Mag tyō uṭūn āp'la bāpā-kaḍēs gēlā. Tyō aḍzūni
me-to keep."' Then he having-risen his-own father-to went. He yet

dūr hai-stavar bāp tyē-lā pāhūn kaḷ'kaḷūn
far is-meanwhile the-father him-to having-seen having-taken-pity
dhāvūn-śyāni tyē-ṯsē gaḷyās miṭi ghāṭ'li, āni tyē-ṯsā mukā
having-run him-of to-the-neck embracing was-put, and him-of a-kiss
ghēṭ'la. Mag lyōkān tyās-ni mhanṭ'la, 'bābā, par'lōkā-ṯsē-irudd
was-taken. Then the-son-by to-him was-said, 'father, the-next-world-of-against
āni tujyā mhōr myā pāp kēlyā. Atā-pāsūn tudzā lyōk mhan'nyās
and of-thee before by-me sin is-done. Now-from thy son to-be-called
myā lāyak nāī.' Mag bapa-nī ṯsāk'rās sāṅgiṭ'lā, 'ṯsāng'la
I fit am-not.' Then the-father-by to-servants it-was-told, 'good
aṅg'rākā ānūn tyās-ni ghālā. Tyē-ṯsē hātā-mandi āṅg'ḷi, ānīk
a-coat having-brought to-him put. His hand-on a-ring, and
tyē-chā pāyāt dzōḍā ghālā. Khāvūn-śyāni ānand karū. Kā
his on-the-feet a-shoe put. Having-eaten joy we-shall-make. Why
mhanṭ'la, tar, hyō lyōk melyālā, phirūn vāṯs'lā hai; gamāvūn
(if-)it-is-said, then, this son had-been-dead, again recovered is; having-lost
gēlyālā, miḷālā hai.' Tavā tē kuśāl dzālā.
he-had-gone, got he-is.' Then they joyous became.

Tavā tyē-ṯsā thōr'lā lyōk sētāt hōtā. Tyō gharā-pāsī āḷyā-var
Then his eldest son in-the-field was. He house-near coming-on
tyēn gānā badzānā aik'la. Tavā gaḍyāt'lā yōk gaḍīs
him-by singing music was-heard. Then servants-in-being one to-servant
bōlāvūn iṯsār'lā, 'hē kāy hai?' Tyēn tyās-ni sāṅgiṭ'lē kī,
having-called he-asked, 'this what is?' Him-by to-him it-was-told that,
'tudza bhāu ālā hai. Āni tyō tujā bāpās kuśāl miḷālā
'thy brother come is. And he thy to-father safe was-got
mhanūn-sāṭi mōṭ jēvan kēlā hai.' Tavā tyō rāgā-lā yēvūn āt
therefore great a-feast made is.' Then he anger-to having-come in
dzāī-nā. Yē-chyā-kar'tā bāp bhāir yēūn-śyāni tyās-ni sam'dzāvū
would-not-go. Of-this-for the-father out having-come to-him to-persuade
lāg'lā. Mag tyēn bāpā-lā phirūn bōl'lā kī, 'bag, it'ka
began. Then him-by the-father-to again it-was-said that, 'see, so-many
varis tujī ṯsāk'ri kar'tō, tujī gōṭṭ myā kavā-ṯs mōḍ'lī nāī. Tarī
years thy service I-do, thy story by-me ever was-broken not. Still
myā mādzō sōb'tū-barābar chain karanyās tu ms-lā kavā-ṯs
I of-me friends-with merriment to-make (by-)thee me-to ever
śēḷi-chi pillū-bi dilā nāī. Āni tudza jind'gī kas'bīnī-ṯsē-barābar
sheep-of young-one-even was-given not. And thy property of-harlots-with
sam'di hāḷ kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-ṯsasāṭi
all waste made, this thy son come is, therefore him-for

mōṭa jēvan kēla hais.' Tavā tyēn tyās mhaṇṭ'lā kī, 'lēkā,
great a-feast made is-by-thee.' Then him-by to-him it-was-said that, 'son,
tu hamēshā 'mādzē-saṅgāṭ hai. Mādza sam'da jind'gī tujī-ts hai.
thou always of-me-with art. My all property thine-alone is.
Pan kyali-kuśāli karāva hyō rāst hai. Kā mhaṇt'la, tar,
But joy-merriment should-be-made this right is. Why (if-)it-is-said, then,
hyō tudzā bhāu mēlā hōtā, tyō phirūn jivant dzalā hai; āni
this thy brother dead was, he again alive become is; and
gamāv'lā hōtā, tyō miḷālā hai.'
lost was, he got is.'

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāṭhī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāṭhī Kun'bīs in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuḷvaḍī. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuḷvāḍī has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāṭhī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows:—

Singular 1	*hẽvu*	Plural 1	*hāy*
2	*hās*	2	*hāy*
3	*hāy*	3	*hāt*

Similarly we also find forms such as *tu mār'tēs*, thou strikest; *tō mār'tāy*, he strikes; *tumī mār'tyāsī*, you strike; *tyāṇī mār'tyāt*, they strike. In the past tense we find forms such as *tyān mār'lyān*, he struck; *tyāṇī mār'lyānī*, they struck, etc.

In the future we may note forms such as *tumī mār'śālī*, you will strike; *tyāṇī mār'tyālī*, they will strike.

In other respects Kuḷ'vāḍī does not seem to differ from the usual form of Marāṭhī spoken in the Dekhan.

The Marāṭhī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded; thus, *āp'lā* (for *āp'lī*) *sarv jind'gī*, all his property; *grihasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house; *tu mēj'vānī dilē*, thou gavest a feast; *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāṭhī. It will be seen that the discrepancies are not very important.

[No. 6.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN I.

एक मनुष्याला दोन मुले होते। आणि त्या-पैकी धाकटा मुलगा त्याच्या बापाला म्हणाला की, बाबा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे। तेवा त्याचा बाप आपला जिन्दगी विभाग करून दिला। काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला। तेथे तो आपला सर्व जिन्दगी लफंगिरीने नाश केला। तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला। तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला। तो गृहस्थ त्याला डुकर संरक्षण करायाला आपला शेताला पाठविला। तेथे तो डुकर खाण्याची पेंडीने आपला पोट भरायाला इच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही। तेवा तो शुद्धि-वर येवून असे म्हणाला की, माझ्या बापा जवळ पुष्कळ नवकराला पोटभर अन्न मिळते। असे असून मी उपवास मरतो। मी आता इथून माझ्या बापा-कडे जावून म्हणतो की, बाबा मी तुझ्या-पुढे व परलोका विरुद्ध पाप केलो। आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही। मला तुमच्या नवकरा-पैकी एक करून घ्या। असे बोलून तो आपला बाबा-कडे गेला। तो अजून दूर होता तेव्हाच त्याचा बाप त्याला पाहून मोठ्या अन्तःकरणाने त्याच्या-कडे पळत जावून त्याच्या गळ्याला मिठि घालून चुंबिला। तेवा तो मुलगा म्हणाला की, बाबा, परलोका-विरुद्ध व तुमच्या समक्षम पाप मी केला। आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही। हे ऐकून बाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याचा बोटात आंगठी घाला, आणखी पायात जोडे घाला। अम्ही जेवण करून आनंदाने राहू। कारण हा माझा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला। सर्वांना हे ऐकून आनन्द झाला॥

त्याचा थोरला मुलगा शेता-मधे होता। शेताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला। तुझा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुझा बाप भेजवानी वगैरे आनंदाचा कृत्य केला आहे। हे ऐकून तो रागावून घरा बाहेर उभा राहिला। तेव्हा त्याचा बाप बाहर येऊन त्याला विनन्ती करू लागला। त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे। तुमचा अज्ञा मी कधी-ही मोडलो नाही। असे असून माझ्या खेही बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही। परन्तु तुझा सर्व संपत रांडबाजीने हरलेला तुझा मुलगा आल्या बरोबर तू त्याच्या करिता भेजवानी दिले। त्याला बाप सांगितले की, तू नेहमी माझ्या जवळ असतोस, माझा सर्व जिन्दगी तुझाच आहे। आता तू आनन्दी व संतोषी व्हावा असावा होतास। कारण हा तुझा बंधु मेलेला जीवंत आहे आणि गेलेला सांपडला आहे॥

[No. 6.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manushyā-lā dōn mulē hōtē. Āṇi tyā-paikī
A-certain man-to two sons were. And them-from-among

dhāk^tṭā mul^gā tyā-chyā bāpā-lā mhaṇālā kī, 'bābā,
the-younger son his father-to said that, 'father,

jind^gī-paikī mājhē hiśā-lā yēṇār bhāg ma-lā dē.' Tēvā
the-property-from-among my share-to to-come portion me-to give.' Then

tyā-tsā bāp āp^lā jind^gī vibhāg-karūn dilā. Kāhī div^sā-nantar
his father his-own property having-divided gave. Some days-after

lahān mul^gā āp^lā sarv jind^gī ghēvūn dūr dēśā-lā
the-younger son his-own all property having-taken a-far country-to

gēlā. Tēthē tō āp^lā sarv jind^gī laphaṅgirī-nē naś-kēlā. Tō
went. There he his-own all property riotous-living-by squandered. He

āp^lā sarv jind^gī kharṭs-kēlyā-nantar tyā dēśāt mōṭhā dushkāḷ
his-own all property had-expended-after that in-country a-great famine

paḍ^lā. Tēvā tō āp^lā pōṭā-lā kāhī nāhī asē pāhūn tyā
fell. Then he his-own belly-to anything is-not so seeing that

gāvā-paikī ēkā grihastha-chī gharī dzāvūn rāhilā. Tō
village-from-among one householder-of to-house having-gone remained. That

grihasth tyā-lā ḍuk^ra saṁrakshaṇ karāyā-lā āp^lā śētā-lā pāṭhavilā.
householder him-to swine protection to-make his-own field-to sent.

Tēthē tō ḍuk^ra khāṇyā-chī pēṇḍi-nē āp^lā pōṭ bharāyā-lā ichchhā
There he swine eating-of husks-with his-own belly to-fill wish

kēlā, tarī tō sudhā tyā-lā kōṇī-hī dilā nāhī. Tēvā tō
made, yet that even him-to by-anybody-even was-given not. Then he

śuddhi-var yēvūn asē mhaṇālā kī, 'mājhyā bāpā-dzavaḷ pushkaḷ
senses-on having-come so said that, 'my father-near many

nav^kra-lā pōṭ-bhar ann mīḷ^tē; asē asūn mī up^vāsā mar^tō.
servants-to belly-full food is-got; so having-been I starvation-by am-dying.

Mī ātā ithun mājhyā bāpā-kaḍē dzāvūn mhaṇ^tō kī, "bābā,
I now from-here my father-to having-gone say that, "father,

mī tujhyā puḷhē va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gā
I of-thee before and next-world-against sin did, now your son

mhaṇūn ghyāyā-lā mī yōgy nāhī; ma-lā tum-chyā nav'k'rā-paikī
having-said to-take I worthy am-not; me-to your servants-from-among

ēk karūn ghyā."' Asē bōlūn tō āp'lā bābā-kaḍē gēlā. Tō-
one having-made take."' So having-said he his-own father-to went. He

aḍzūn dūr hōtā tēvhā-tsā tyā-tsā bāp tyā-lā pāhūn mōṭhya
yet far was just-then his father him having-seen great

antaḥkaruṇā-nē tyā-chyā-kaḍē paḷat dzāvūn tyā-chyā gaḷyā-lā miṭi
compassion-with him-of-towards running having-gone his neck-to embracing

ghālūn chumbilā. Tēva tō mul'gā mhaṇālā kī, 'bābā, par-lōkā-
having-put kissed. Then the son said that, 'father, next-world-

viruddh va tum-chyā samakshaṃ pāp mī kēlā. Ātā tum-tsā
against and your in-presence sin I did. Now your

mul'gā mhaṇūn ghyāyā-lā yōgy nāhī.' Hē aikūn bāp
son having-said to-take worthy am-not.' This having-heard the-father

āp'lā nav'kār lōkā-lā asē sāṅgit'lā kī, 'uttam prakār-chē āṅgar'khā
his-own servant people-to so told that, 'the-best sort-of a-coat

āṇūn tyā-lā ghālā; tyā-chyā bōṭāt āṅg'ṭhī ghālā, āṇ'khī
having-brought him-to put; his on-finger a-ring put, and

pāyāt dzōḍē ghālā; amhī jēvaṇ karūn ānandā-nē rahū;
on-feet shoes put; we feeding having-done gladness-with will-live;

kāraṇ hā mādzhā mul'gā mēlyā-sār'khā dzhālā hōtā, ātā tō jīvant
because this my son dead-like become was, now he alive

āhē; gēlā hōtā, tō āta miḷālā.' Sarvā-nā hē aikūn ānand
is; gone was, he now is-obtained.' All-to this having-heard joy

dzhālā.
became.

Tyā-tsā thōr'lā mul'gā śētā-madhē hōtā. Śētā-hūn parat yētā-nā
His eldest son field-in was. Field-from back while-coming

gharā-dzavaḷ nṛity āṇi gāyan aikūn, 'ādz kāy āhē?'
house-near dancing and singing having-heard, 'to-day what there-is?'

mhaṇūn ap'la nav'k'ra-paikī ēka-lā bōlāvūn vichār'lā. 'Tudzā
having-said his-own servants-from-among one-to having-called he-asked. 'Thy

sahōdar ālā āhē,' mhaṇūn tō nav'kar sāṅgit'lā; 'āṇ'khī tō punaḥ
brother come is,' having-said that servant told; 'and he again

surakshit yēvūn bhēṭ'lā-muḷē tudzhā bāp mēj'vāuī, vagairē,
in-good-health having-come met-because thy father feast, etc.,

ānandā-tsā kṛity kēlā āhē.' Hē aikūn tō rāgāvūn
rejoicing-of action done is.' This having-heard he being-angry

gharā-bāhēr ubhā rāhilā. Tēvhā tyā-tsā bāp bāhēr yēūn
house-outside-of standing remained. Then his father out having-come
tyā-lā vinantī karū lāgalā. Tyā-lā mulgā bōllā kī, 'pahā, mī itkē
him-to entreaty to-do began. Him-to the-son said that, 'see, I so-many
divas tum-chē sēvā karīt ahē, tum-tsā adnyā mī kadhī-hī mōḍlō
days your service doing am, your order I ever-even broke
nāhī; asē asūn mājhyā snēhī-barōbar chaini karāyā-lā ma-lā kadhī-hī
not; so having-been my friends-with merriment to-make me-to ever-even
savaḍ dilē nāhī. Parantu tudzhā sarv sampat rāṇḍ-bājī-nē harālēla
liberty given not. But thy all wealth harlotry-by who-has-wasted
tudzha mulgā ālyā-barōbar tū tyā-chyā karitā mājīvānī dilē.'
thy son came-as-soon-as thou of-him for a-feast gavest.'
Tyā-lā bāp sāṅgitlē kī, 'tū nēhmī mājhyā-dzavaḷ astōs, mādzhā
Him-to the-father said that, 'thou always of-me-near art, my
sarv jindgī tudzhā-tsa āhē. Ātā tū ānandī va santōshī vhāvā-
all property thine-alone is. Now thou happy and contented shouldst-
asāvā-hōtas; kāraṇ hā tudzhā bandhu mēlēlā, jivant āhē; āṇi gēlelā,
have-been; because this thy brother dead, alive is; and gone,
sāpaḍlā āhē.'
found is.'

[No. 7.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

येक कोला व कोली होती। ते येक दिवस फिरण्यास गेले। जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली। हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाजन टाकील। खाल्या-वर तुझा जन्म नाहिसा होतो। हे न ऐकता कोली वाघाच्या घरात गेली। सायंकाळी वाघ आपल्या घराला आला। हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला। त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली। त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला। हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली। तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला। इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाउन प्रपंच करू लागले। वाघ ते गेलेले पाहून आपल्या घराला आला॥

[No. 7.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHARWAR DIALECT. (DISTRICT DHARWAR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Yēk kōlā va kōlī hōtī. Tē yēk divas phir^hnyās gēlā.
A fox and a-vixen there-were. They one day to-walk went.

Ḏzātā-nā vāṭē-madhē yēk vāghā-ṯsā ghar hōtā, tē pāhūn
While-going the-way-on one tiger-of house was, that having-seen

kōlī, 'mī ithē-ṯs prasūt-hōtō,' mhaṇū lāg'lī. Hē aikūn
the-vixen, 'I here-only deliver,' to-say began. This having-heard

kōla mhaṇalā ki, 'agā raṇḍē, vāgh sāyaṅkāḷī yēvūn
the-fox said that, 'oh-you hussy, the-tiger in-the-evening having-come

tu-lā khāūn ṭākīl; khālyā-var tuḏzhā janm nāhī-sā
thee-to having-eaten will-throw; having-eaten-after thy life nothing-like

hōtō.' Hē na aik'tā kōlī vāghā-chyā gharāt gēlī.
will-be.' This not hearing the-vixen the-tiger-of in-the-house went.

Sāyaṅkāḷī vāgh āp'lya gharā-la ālā. Hē pāhūn kōlā
In-the-evening the-tiger his-own house-to came. This having-seen the-fox

kōlīs, 'mūl kaśāsāṭhī raḍ'tāt?' mhanūn vichār'lā. Tyā-lā
to-the-vixen, 'children what-for are-crying?' so asked. That-to

tī, '"vāghā-ṯsā mās dē," mhaṇ'tāt,' mhaṇūn sāṅgit'lī. Tyā-lā kōlā,
she, '"tiger-of flesh give," (they)-say,' so told. That-to the-fox,

'āṇūn dilō-āhē kī,' mhaṇūn uttar dilā. Hē
'having-brought I-have-given don't-you-see,' so reply gave. This

aikūn kōlī, 'tē sag'lē samp'lē,' mhaṇūn sāṅgit'lī.
having-heard the-vixen, 'that all was-finished,' so she-told.

Tēv'ḍē vāgh aikūn, 'ma-lā mār'tat,' mhaṇūn paḷun
That-much the-tiger having-heard, 'me (they)-kill,' saying having-run

gēlā. It'kyāt mūl thōr ḏzhālī āṇī āī
went. In-the-meantime the-children grown-up became and the-mother

va mūl miḷūn āp'lyā gharā-lā ḏzāūn prapañch
and the-children together their-own house-to having-gone worldly-living

karū lāg'lā. Vāgh tē gēlēlē pāhūn āp'lya ghara-lā āla.
to-do began. The-tiger they gone having seen his-own house-to came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying.' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

KONKAN STANDARD.

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarātī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarātī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkaṇī, the connecting links being Saṅgamēśvarī and Bānkōṭī on one side, and Kuḍāḷī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kuṇᵃbīs of Poona and the Ṭhākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Saṅgamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

Name of the dialect.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkaṇī. It is not, however, a dialect of Kōṅkaṇī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkaṇī, the language of the Southern Konkan.

Sub-dialects.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation. To the former class belong Bankōṭī, Damaṇī, Ghāṭī, Maolī, and Saṅgamēśvarī; to the latter Āgᵃrī, Bhaṇḍārī, Dhanᵃgarī, Karhāḍī, Kiristāv, Kōḷī, Kuṇᵃbī, Parᵃbhī, and Ṭhākᵃrī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

Area in which spoken.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba, Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Proceeding from the north the details are as follows.

Parᵊbhī.

A dialect called Parᵊbhī has been returned as spoken by nearly the whole Marāṭhī speaking population of Bombay and Thana as far north as Daman. Parᵊbhī literally means the language of the Prabhus. The Prabhus, who are identical with the Kayasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhamadan and the Maraṭhā governments. Marāṭhī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Parᵊbhī has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damaṇī in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey :—

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
TOTAL	160,000

The 51,000 speakers in the Jawhar State have been returned as speaking Marāṭhī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōḷī.

Kōḷis are found in almost every village in Gujarat, the Konkan, and the Dekhan. They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been connected with the Muṇḍā tribes, who are commonly denoted as Kols. The Kōḷis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōḷis, the Son Kōḷis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōḷī has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows :—

Bombay Town and Island	10,000
Thana	168,000
Kolaba	10,186
Janjira	6,000
TOTAL	189,186

Kiristāv.

The native Roman Catholic Christians of Thana are usually called Kiristāv by their Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

Kuṇᵊbī.

The Kuṇᵊbīs or Kulambis are husbandmen. They are usually divided into three groups, the Talherī or Konkan Kuṇᵊbīs, the Maraṭhā or Dekhan Kuṇᵊbīs, and the Pāchkaḷśīs. They everywhere speak the local language of their district. Thus the Kuṇᵊbīs of Khandesh speak a form of Khāndēśī. See Vol. ix, Part ii.

Kuṇ'bī has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	350,000
Jinjira	18,000
TOTAL	368,000

Āgarī.

The Āg'ris are a class of husbandmen, usually considered to be Kōlīs. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panwel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

Dhan'garī.

The Dhan'gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan'garī of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan'garī has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers :—

Thana	1,160
Jawhar	20
Janjira	70
Belgaum	500
TOTAL	1,750

Bhāṇḍārī.

Bhāṇḍārī is the dialect spoken by the Bhāṇḍārīs, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows :—

Kolaba	3,813
Janjira	4,850
TOTAL	8,663

Ṭhākurī.

The Ṭhākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōlīs. Ṭhāk'rī has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows :—

Kolaba	10,405
Nasik	15,000
TOTAL	25,405

Karhāḍī.

Karhāḍī is the dialect spoken by the Karhaḍa Brahmans in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.

Sangamēśvarī.

Sangamēśvarī is the language of Sangameshvar, a town in the Devrukh Taluka of Ratnagiri. The name is, however, often used to denote the Konkan Standard of Marāṭhī from Bombay to Rajapur. It is there said to be the language of all Hindus (except Brahmans), of the Jews, the native Christians, and the Kōṅkanī Musalmāns called Nawāits.

The figures returned for the purposes of this survey are as follows :—

Bombay Town and Island	90,000
Kolaba	265,000
Janjira	38,000
Ratnagiri	705,000
TOTAL	1,098,000

To this total must be added 234,800 speakers in the south of Kolaba, who were originally returned as speaking Kōṅkaṇī, but who have since been stated to speak the ordinary Marāṭhī of the district. We thus arrive at an estimated number of 1,332,800 speakers of Sangamēśvarī. Compare, however, the remarks on pp. 33 and 122.

Bānkōṭī.

The variety of the latter dialect spoken by Muhammadans is usually called Bankōṭī, *i.e.* properly the dialect of Bankot in the Mandangad Taluka of Ratnagiri. Only 1,787 speakers have been returned from Kolaba, no estimates being available from other districts.

Ghāṭī.

The dialect spoken in the Western Ghats, between Kolaba and the Bhor State, is usually called Ghāṭī. It is probably identical with Māolī, the language of Maval, or the country above the Sahyadris, between Thana and Poona. The latter dialect has only been returned from Bombay Town and Island. The number of speakers has been estimated for the purposes of the Linguistic Survey as follows :—

Ghāṭī	2,000
Māolī	35,000
TOTAL	37,000

Total number of speakers of Konkan Standard.

All these so-called dialects are closely related. They are merely local forms of the current Marāṭhī of the Konkan. By summing up the figures given in the preceding pages we arrive at the following total for that form of speech :—

Par"bhī	160,000
Kōḷī	139,186
Kristāv	25,500
Kun"bī	368,000
Āg"rī	22,826
Dhan"gar	1,750
Bhāṇḍārī	8,663
Ṭhāk"rī	25,405
Karhāḍī	2,000
Saṅgamēśvarī	1,332,800
Bānkōṭī	1,787
Ghāṭī and Māolī	37,000
TOTAL	2,174,917

To this total must be added the speakers of a few broken dialects, *viz.*, Kātkarī or Kāthōḍī, Vārlī, Vāḍ^hval, Phuḍ^hgī and Sāmvēḍī. They will be dealt with below. We thus arrive at the following grand total :—

Speakers of broken dialects.

Konkan Standard	2,174,917
Kātkarī	76,700
Vārlī	92,000
Vāḍ^hval	3,500
Phuḍ^hgī	1,000
Sāmvēḍī	2,700
TOTAL	2,350,817

The most typical form of the Konkan Standard is spoken in the southern part of Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purāṇ' and is highly popular with the Catholic Christians of Thana.

Konkan Standard of Thana.

AUTHORITIES—

GUIMARAENS, FRANCISCO VAS DE,—*Declaracão novamente feita da muita Dolorosa Morte e Paixão do Nosso Senhor Jesus Christo. Conforme a Escreverão os quatro evangelistas.* Lisboa 1659. Reimprimado Bombahim 1845.

MITCHELL, REV. J. MURRAY,—*Marāthī Works composed by the Portuguese.* Journal of the Bombay Branch of the Royal Asiatic Society. Vol. iii, Part i, 1849, pp. 132 and ff.

Grammatica da lingua Concam no dialecto do Norte, composta no seculo xvii por hum missionario Portugues; e agora pela primeira vez dada á estampa (por Joachim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional. 1858.

Gazetteer of the Bombay Presidency. Vol. xiii, Part i. Bombay 1882. Note on the language on pp. 67 and ff.

Pronunciation.—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nay*, not; *uṭhūn* and *uṭhun*, having risen; *tũ* and *tũ*, thou; *hutõ* and *hōtõ*, I was. The final *ã* of neuter bases is usually marked as short; thus, *sag^hlã*, all; *ḍuk^hrã*, swine. The long forms *sag^hlã*, *ḍuk^hrã*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yē*, *yā*, or *yō*; thus, *yēk*, *yōk*, one; *lyēk*, *lyāk*, and *lyōk*, son. Before *yē* a guttural is occasionally changed to the corresponding palatal. Thus, *gēlā*, *gyēlā*, and *jēlā*, he went; *ghēūn* and *jhēūn*, having taken; *kēlã* and *chēlã*, done. Similarly we often find *vō* and *vā* instead of *ō*; thus, *pōṭ* and *pvōṭ*, belly; *sōnã* and *svānã*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnã*, gold; *ḍuk^hrã*, swine; *bōlan*, I shall say. *A* also corresponds to *ē* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere; thus, *tavã*, there; *bhuka-na*, by hunger; *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karũ*, and *karu*, to do; *rānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tāntlã*, from among them; *mīn*, by me, *mānḏzã* and *mādzã*, my; *kanthã* and *kathã*, story, etc.

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue; *āmī*, we; *hānūn* and *ānūn*, having brought; *lābʰtē* and *lābʰtē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*; thus, *dzē*, who (plural); *tyā-tsē sōkʰrō*, his sons.

Cerebral *ḍ* and *ḍh* after vowels become *r*; thus, *ghōrā*, a horse; *parʰlā*, he fell; *avʰrā̃*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *ṇ* becomes *n*; thus, *kōn*, who? *pan*, but. *N* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhāḍā Brāhmaṇs of Bombay use the cerebral *ṇ*. In the verb *mhaṇʰṇẽ*, to say, *ṇ* sometimes becomes *ṅg*; thus, *mhaṅgun*, therefore.

Cerebral *ḷ* becomes *l*; thus, *sagʰlā̃*, all; *ḍōlā*, an eye. *L* is, however, often used exactly as is the case with *ṇ*.

V is very faintly sounded before *i*, *ī* and *ē*; thus we find *istu* and *vistu*, fire; *īs* and *vīs*, twenty; *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

Nouns.—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*; thus, *bāpās-tsā*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyā̃s*. The regular forms are, however, also often used. Thus, we find in Saṅgamēśvarī forms such as *bāpās*, to a father; *bāpʰsā-kadā*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns; thus, *sōkris-lā*, to a daughter; *mānʰsās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form; thus, *lẽkʰrũ*, a child, obl. *lẽkʰrvā*. The common form is, however, *lẽkʰrā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*; thus, *sōkʰryān*, by the son; *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent; thus, *bāpās-dzūn tsākʰrā̃-lā sangītʰlā*, the father said to the servants. The suffix *śī* or *śī* is also very commonly used to form an ablative or instrumental; thus, *tsākʰrān-śī ēk*, one from the servants. The locative is often formed by adding *ān* or *āt*; thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōṅkaṇī to denote young female beings; thus, *tsēḍũ*, a girl (Saṅgamēśvarī). Compare Telugu.

Pronouns.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I; *āmī*, we; *tũ*, thou; *tumī*, you. The agent case often takes the suffix *nī*; thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*; 'my' is *mādzā*, *māndzā*, and also sometimes *mākā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Saṅgamēśvarī we find *hā*, this; *tā*, that; and *dzā*, which.

Verbs.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsẽ*, I am; *āsēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*; thus, singular, 1, *hãẽ*; 2, *hāyᵉs* and *hās*; 3, *hāy*; plural, 1, *hãv*; 2, *hā* and *kāv*; 3, *hāt* and *hān*, occasionally also *hātīn*.

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtẽ*, or *hōtyẽ*, and not *hōtẽ*. The second person plural has sometimes different forms for the three genders; thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtīs*. These forms are, however, probably only used as an honorific singular.

The future is *āsan* and *hōīn*, I shall be.

The present tense of finite verbs has only one form for all genders. Thus, *mā sōdītãẽ*, I seek; 2, *sōdītēs*; 3, *sōdītē*; plural, 1, *sōdītãv*; 2, *sōditā*; 3, *sōditat* and *sōdītān*.

In the imperative we may note forms such as *dēs*, give; *ghēs*, take.

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlõ*, f. *gēlẽ*, n. *gēlã*, I went.

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōṅkaṇī and Gujarātī. Thus, *tyā-nā tyā-lā paṭhāvᵉlā*, he sent him, where *paṭhāvᵉla* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na mīṭī mārᵉlān*, or *marᵉlīn*, by him embracing was struck, he embraced.

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (*i.e.*, *gēlā-hāy*), he has gone; *tō mēlatā* (*i.e.*, *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens.

The future of the first conjugation ends in *an*; thus, *mī bōlan*, I shall say. The second person singular often ends in *śī*; thus, *mārᵉśī*, thou wilt strike (Karhāḍī, Bombay, and Kuṇᵃbī, Thana); *mārᵉśīv*, thou wilt strike (Dhanᵉgarī and Kōḷī from Janjira).

In the conjunctive participle *śī* and *śēnā* or *śānī* are often added; thus, *uṭhun-śī*, having arisen; *dzāun-śēnī*, having gone.

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkan forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan.

The vocabulary is to some extent peculiar to the Konkan, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōkᵉrā*, a son; *dzakᵉlā*, all, *bīdzā*, other; *mērē*, near; *dzāpᵉnā*, to speak (Sanskrit *jalp*); *māṇḍᵉnā*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities.

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōḷīs in Thana and Kolaba. The second specimen is a folktale from the Janjira State, also professing to be written in Kōḷī. The third is taken from the old Purāṇ by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey.

[No. 8.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT. (BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वाँटा माना देस। तदँ बापास-जून धन वाँटिलँ। तदँ थोड्या दिसाँशी धाकल्या सोकरान त्याच्या वाँट्याला जवरँ आलतँ तवरँ जकलँ कवलिलँ आन दूर बिजा गाँवा जेला आन तटे रेला न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ उडलिलँ। याचे मेरे अर्दी पुन नोती नी त्या गाँवांत मोटा दुकाल आयला नी तदँ त्यातो खावाचे हाल होवँ लागले। मगशीं तो तनचेच एका सावकाराँचे घरा जेला न त्याचे जवल हाला। तदँ त्या सावकारान त्याला धारलन शेता-वर डुकरँ चारावाला। डुकराँला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोट भरलँ असतँ। पुन त्याला कोन देवाला नाय। तदँ त्याचे डोले उघरले तदँ तो जापिते। माझे बापासचे घरा कवरे चाकराँला पोटभर रोटी लाभते न मी अटे चून रोटी मरताँय। आताँ मी अटेशीं उठताँय न बापासचे घरा जाताँय न त्याला निमगिताँय, रोय बापुस मीन परमेसराचँ तुज देकत पाप केलँय। तवाँ आजशीं माना तुजा सोकरा नय बोलवये। पन माना तूँ आजशीं चाकर लेख। अवरँ बापुनशी तो त्याचे बापासचे घरा जेला। जदँ त्याचे बापास-जून लांबशीं बगिलँ माझा सोकरा येते तदँ तो धाँवत जेला न सोकऱ्याला आँटी मारली। तदँ सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचँ पाप केलँ न आजशीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून धाकराँला सांगितलँ, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशीं आपुन जेवाचँ मांडु नी मजा करूँ। माजा सोकरा मेलता तो बिजुन जिता झायला न तो नाय झालता माना लावला। तदँ ते जकले नाचावा लागले॥

तें वकताला त्याचा मोठा सोकरा शेता-वर जेलता। तो घरा आयला। तो घरा मेरे पोंचला तदँ त्यानँ बगिलँ लोक नाचतान वाजवितान कनाला। त्यानँ एक चाकराला मेरे वारतलँ न निमगिलँ बला यँ का। तदँ तो चाकर जापिला तुजा भाव आयलाय नी तुजे बापासला तो बिजुन लावलाय तदँ लोकाँला जेवन मांडलाय। अवरँ ऐकिलँ न त्याला राग आयला न तो घराँत जायना। त्यातो त्याचा बापुस बेना आयला न त्याची समजी करावा लागला। तदँ तो बापासला बोलते। बगुँ गा बापुस मिन अवरीं वरसँ चाकरी केली। तुजा सबद कदुन नय मोरला। तरी पन तूँ माना कदुन तरी भाग्यां संग बैसुन खुशिशीं बोकर खावाला नय दिलास। न ज्या तुज्या सोकयान तुजँ धन नाशिलँ तो घरा आयला त्यातो तूँ अवरँ मोटँ जेवन करतेस। तदँ बापुस जापला रोय अटे बग तूँ जकला टेप माजे मेरे असतेस तदँ माझ्या मेरे हाय तें तुजँच। पन तुजा भाउस मेलता तो बिजुन जिता आयला न भासलाता तो लाबला। त्यातो आज हौस न मौज करावाची॥

[No. 8.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT. (BOMBAY TOWN AND ISLAND.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkā mānʿsā-lā dōn sōkʷrē hōtē. Tyā-man-tsā dhākʿlā sōkʷrā bāpās-lā
One man-to two sons were. Them-in-of younger son father-to
dzāpʿla, 'bāpus, mādzā dhanā-tsā vāṭā mā-nā dōs.' Tadā bāpas-dzūn
said, 'father, my wealth-of share me-to give.' Then the-father-by
dhan vāṭilā. Tadā thōryā disā-śī dhakʿlyā sokʷryan tys-chya
the-wealth was-divided. Then a-few days-by the-younger son-by him-of
vāṭya-la dzavʷrā ālatā tavʷrā dzakʿlā kavʿlilā, ān dūr
share-to what-much had-come that-much all was-collected, and far
bijā gāvā jēlā. Ān taṭē rēlā, na tyā-tsē-mērē dzavʷrā
another to-village he-went. And there lived, and him-of-near whatever
hōtā-nōtā tavʷrā dzakʿlā udʿlilā. Yā-tsē-mērē ardī pun
was-and-was-not that-much all was-squandered. This-of-near a-pie even
nōtī. Nī tyā gāvāt mōṭā dukāl āyʿlā, nī tadā tyā-tō
was-not. And that into-village great famine came, and then to-him
khāvā-tsē hāl hōvā lāgʿlē. Mag-śī tō tantsē-tsē ēkā
eating-of distress to-be began. Afterwards he that-very-place-of one
sāvʷkārā-tsē gharā jēla, na tyā-tsē-dzaval rhālā. Tadā tyā sāvʷkārān
rich-man-of to-house went, and him-of-near lived. Then that rich-man-by
tyā-lā dhārʿlan śetā-var ḍukʿrā tsārāvā-lā. Ḍukʿrā-lā jī bhuśī
him-to it-was-sent u-field-in swine to-graze. The-swine-to which husk
lābhē tyā-man-chī tyān khuśī-śī khāvʷn pōṭ bharʿlā astā.
was-got that-in-from him-by gladly having-eaten belly filled would-have-been.
Pan tyā-lā kōn dēvā-lā nāy. Tadā tyā-tsē ḍolē ugharʿlē. Tadā
But him-to anyone give-to was-not. Then his eyes opened. Then
tō dzāpitē, 'mādzhē bāpās-tsē gharā kavʷrē tsākʷrā-lā pōṭ-bhar rōṭī
he says, 'my father-of at-house how-many servants-to belly-full bread
lābhʿtē, na mī atē in-rōṭī marʿtāy. Ātā mī atē-śī uṭʿtāy
i s-got, and I here without-bread die. Now I from-here rise

na bāpās-tsē gharā dzātẽy na tyā-lā nimᵊgitẽy, "rōy bāpus, mīn
and father-of to-house go and him-to I-say, "O father, by-me
Parᵃmēsᵃrā-tsã tudz dēkat pāp kēlẽy. Tavã ādz-śī ma-nā
God-of thy in-sight sin is-made. Therefore to-day-from me-to
tudzā sōkᵃrā nay bōlava-yē. Pan ma-nā tũ ādz-śī tsākar
thy son not to-call-is-proper. But me-to thou to-day-from a-servant
lēkh."' Avᵃrã dzāpun-śī tō tyā-tsē bāpās-tsē gharā jēlā. Dzadã
consider."' Thus having-said he his father-of to-house went. When
tyā-tsē bāpās-dzūn lāmb-śī bagilã, 'madzhā sōkᵃrā yētē,' tadã tō
his father-by from-distance it-was-seen, 'my son comes,' then he
dhẽvat jēlā na sōkᵃryā-lā ẽṭī mārᵃlī. Tadã sōkᵃrā bōlᵃtē,
running went and son-to embracing was-struck. Then the-son speaks,
'rōy bapus, mīn tudzē dēkhat Parᵃmēsᵃrā-tsã pāp kēlã, na ādz-śī
'O father, me-by thy in-sight God-of sin made-is, and to-day-from
mā-nā tudzā sōkᵃrā nay bōlava-yē.' Tyā-tsē bāpās-dzūn tsākᵃrã-lā
me-to thy son not to-call-is-proper.' His father-by servants-to
sāngitᵃlã, 'yā-lā āṅgān ghālāvā ēk āṅgarᵃkhā hānā nī dyas, tyā-tsē
it-was-told, 'this-to on-body to-put-on one coat bring and give, his
hātān āṅgutᵃlī na payān dzōrē ghālāvās dyās. Mag-śī āpun jēvā-tsã
on-hand a-ring and on-feet shoes to-put give. Then we dining-of
māṇḍu, nī madzā karũ. Mādzā sōkᵃrā mēlatā, tō bidzun
shall-begin, and merry shall-make My son was-dead, he again
jita dzhāyᵃlā; na tō nāy-dzhālatā, mā-nā lābᵃlā.' Tadã tē
alive has-become; and he was-lost, me-to was-obtained.' Then they
dzakᵃlē nāchāvā lāgᵃlē.
all to-dance began.

Tē vakᵃtā-lā tyā-tsā mōṭā sōkᵃrā śētā-var jōlatā; tō gharā
That time-at his elder son the-field-in had-gone; he to-house
āyᵃlā. Tō gharā-mērē pōtsᵃlā tadã tyā-nã bagilã, 'lōk nāchᵃtān
came. He house-near reached then him-by it-was-seen, 'people dance
vadzavitān kanā-lā!' Tyā-nã ēk tsākᵃrā-lā mērē vārat'lã na
play why!' Him-by one servant-to near it-was-called and
nimᵊgilã, 'balā, yẽ kā?' Tadã tō tsākar dzāpilã, 'tudzā bhāv
asked, 'O, this what?' Then that servant said, 'thy brother
āyᵃlāy, nī tudzē bāpās-lā tō bidzun lābᵃlāy tadã lōkã-la
has-come, and thy father-to he again is-obtained therefore people-to
jēvan māṇḍᵃlāy.' Avᵃrã aikilã na tyā-lā rāg āyᵃlā, na tō
a-feast is-spread.' This-much was-heard and him-to anger came, and he
gharãt dzay-nā. Tyā-tō tyā-tsā bāpus bēnā āyᵃlā, na tyā-chī
into-house did-not-go. Therefore his father out came, and his

sam'jī karāvā lāg'lā. Tadā tō bāpas-la bōl'tē, 'bagū, gā bāpus,
entreaty to-make began. Then he father-to says, 'see, O father,
mi-na av'rī var'sā ṭsāk'ri kēli, tudzā sabad kadun nay mōr'lā;
me-by so-many years service was-done, thy word ever not was-broken;
tarī-pan tū mā-nā kadun-tarī bhāgyā-saṅga baisun khuśi-śī
still (by-)thee me-to ever-even friends-with having-sat pleasure-with
bōkar khāvā-lā nay dilās; na jyā tujya sōk'ryan tudzā dhan
a-goat to-eat not was-given; and which thy son by thy wealth
nāśilā tō gharā āy'lā tyā-tō tū av'rā mōṭā jēvan kar'tēs.'
was-wasted he to-house came therefore thou so great a-feast makest.'
Tadā bāpus dzāp'lā, 'rōy, aṭē bag, tū dzak'lā ṭēp mādzē-mērē
Then the-father said, 'O, here look, thou all time of-me-with
as'tēs; tadā mājhyā-mērē hāy tē tudzā-ṭs. Pan tudzā bhāus
art; then of-me-with is that thine-alone. But thy brother
mēlatā, tō bidzun jitā dzhāy'lā; na bhās'lātā, tō lāb'lā.
was-dead, he again alive became; and was-lost, he was-obtained.
Tyā-tō ādz haus na maudz karāvā-chī.'
Therefore to-day gaiety and merriment is-to-be-made.'

[No. 9.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌḶĪ DIALECT. (STATE JANJIRA.)

SPECIMEN II.

एक कुणबी आपल्या मरनाचे वेली आपल्या समद्या सोकऱ्यास जवल वाऱून त्यास बोललो, बालानो, मांजे जवल तुमाला देयाला मांज्या सेता-सिवाय बिसरे काय नाय। आनी त्या सेताचे मिनी तुमाना सगल्याना सारकी वारस केले हातीन। मांजे जवली जी काय संपाती हाय ती सगली मिनी त्या सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मंग ते सोकरे पावडी कुदली घेऊन त्या सेतातला धावत जेले, आन दरवे करता सेत खनायला लागले। त्यानसी ते सगला सेत खनला। त्यातला त्याला दरवे कयाँच गवला नाय। तवा त्याना वाईट वाटला आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या सुले त्या वरसी त्या सेतातला वर्सा पन्नी भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बावानी सेतातला दरवे पुरुन ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हनून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फल गावला॥

[No. 9.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌLĪ DIALECT. (STATE JANJIRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk	kul'bī	ap'lyā	mar'nā-ṯsē	yēlī	āp'lyā	sam'dyā	sōk'ryās	
One	*husbandman*	*his-own*	*death-of*	*at-time*	*his-own*	*all*	*sons*	
dzaval	vārūn	tyās	bōl'lō,	'bālānō,	māndzē-dzaval	tumā-lā	dēyā-la	
near	*having-called*	*to-them*	*said,*	*'O-sons,*	*me-of-near*	*you-to*	*give-to*	
māñjyā	sētā-sivāy	bis'rē	kāy	nāy.	Āni	tya	sētā-ṯsē	mi-nī
my	*farm-except*	*another*	*anything*	*is-not.*	*And*	*that*	*farm-of*	*me-by*
tumā-nā	sag'lyā-nā	sār'kē	varas	kēlē-hātīn.	Māndzē-dzav'li	jī	kāy	
you-to	*all-to*	*equal*	*heirs*	*made-are.*	*Of-me-near*	*which*	*any*	
sampatī	hāy	tī	sag'lī	mi-nī	tyā	sētūt	pur'lēlī-hāy.	Tī
wealth	*is*	*that*	*all*	*me-by*	*that*	*in-farm*	*buried-is.*	*That (wealth)*
khan'lī,	tē	tumā-lā	gavēl.'	Asā	bōl'lō,	āni	tyā-nī	āp'lā
if-dug,	*then*	*you-to*	*will-be-found.'*	*So*	*he-spoke,*	*and*	*him-by*	*his-own*
parān	sōr'lā.	Māṅg	tē	sōk'rē	pāv'dī	kud'li	jhēūn	tyā
life	*was-left.*	*Then*	*those*	*sons*	*spades*	*pickaxes*	*having-taken*	*that*
sētāt-lā	dhāvat	jēlē,	ān	dar'bē-kar'tā	sēt	khanāy-lā	lāg'lē.	
farm-to	*running*	*went,*	*and*	*wealth-for*	*the-farm*	*dig-to*	*they-began.*	
Tyān-sī	tē	sag'lā	sēt	khan'lā.	Tyāt-lā	tyā-lā	dar'bē	kayā̃-ṯs
Them-by	*that*	*whole*	*farm*	*was-dug.*	*In-that*	*them-to*	*wealth*	*anywhere*
gav'lā	nāy.	Tavā	tya-nā	vāiṭ	vāṭ'lā	ān	tē	gharā
was-found	*not.*	*Then*	*them-to*	*dejection*	*occurred*	*and*	*they*	*to-home*
jēlē.	Māṅg	tyā-nī	tyā	sētāt-lā	bhāt	pēr'la.	Tavā̃	tū
went.	*Then*	*them-by*	*that*	*in-the-farm*	*rice*	*was-sown.*	*Then*	*that*
dzamīn	ṯsakōt	khan'lyā-mulē	tyā	var'sī	tyā	sētāt-lā	vārsā	
land	*well*	*by-being-dug*	*that*	*in-year*	*that*	*in-the-farm*	*(preceding) years*	
pakshī	bhāt	mōp	ailā.	Tavā̃	tē	sōk'rē	bōl'lē,	'āp'lyā
than	*rice-crop*	*much*	*came.*	*Then*	*those*	*sons*	*said,*	*'our-own*
bābā-nī	sētāt-lā	dar'bē	purun	ṭhēr'lā-hāy	tē	āpūn		
father-by	*in-the-farm*	*wealth*	*having-buried*	*kept-is*	*that*	*by-us*		

tyā-chī	tsakōṭ	mēnat	karāvī	mhanūn-śānī	sāṅg'lā-ās'vā,	va
that-of	*good*	*labour*	*should-be-made*	*therefore*	*told-might-have-been,*	*and*

tyā-par'mān	āp'lyās	tyā-tsa	phal	gāv'lā.'
accordingly	*to-us*	*that-of*	*fruit*	*is-got.'*

FREE TRANSLATION OF THE FOREGOING.

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them:—'Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.' With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, 'Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.'

[No. 10.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SPECIMEN III.

From Francisco Vas de Guimaraens' Purāṇ.

Aikilī vartā missā-chī
(If-)was-heard word mass-of
Kā̃ barā̃ kar^{a}tē āmān-tsē gardzē?
What good does our to-need?
Tyā-tō Par^{a}mēśor sarau dētā.
That-for God all gives.
Tumī missa aikā, Par^{a}mēśor pāv^{a}tīl.
You mass hear, God will-be-found.

Ēkē nag^{a}rā-na hōtē dōu dōsata;
One town-in were two friends;
Ēka missa aikē sadā̃,
One mass heard always,
Bidzā naiśē karīta missā-chī parnā.
The-other not-was doing mass-of care.
Bagā tyā-lā kā vitsalā̃(?).
See him-to what happened.

Dōganay sadā̃ dzāta hāsata pār^{a}dē.
Both always going were to-hunting.
Ēkā disā gēlē ranāna.
One day they-went to-the-wood.
Tai̇̃ bagā kā vitsalā̃ tyā-nā̃.
Then see what happened them-to.
Aikūn hōal hairan.
Having-heard you-will-become amazed.

Ranān pāūn dzailyā hōtyā nau garyā.
In-the-wood having-arrived become had nine ghaḍis.
Ṭhēpa gimā-tsā̃ hōtā̃.
Season summer-of was.
Dzaulā̃ dhāū̃ lāgalī̃ tadānā,
Clouds to-fly began then,
Vindza vārā gurgurāṭha ānī mēṭha par^{a}lā.
Lightning wind thunder and darkness fell.

Ēkā-ēkā vindza dzalkalī dzōrā-śĩ,
One-by-one lightning flashed force-with,
Gurgumṭha mōṭhā dzailā,
Thundering big became,
Ābā-var-śĩ aisā bōl aikīlā,
Sky-in-from such word was-heard,
Mār, mār turnta dzō missa aikē nāy.
Kill, kill quickly who mass heard not.

Tyā garē vindza par'h jyā-var
That moment lightning fell whom-on
Missa naśē aikata, tyā-chī kēlī rakarī.
Mass not-was hearing, him-of were-made ashes.
Magatūn vindza dzalkalī, tarī
Again lightning flashed, but
Bōlī bijī aikilī barī.
Word other was-heard mighty

Mārũ nokō dzō missa aikatē,
To-kill not-proper who mass hears,
Bachāsa tyā-lā. Kā? Kuśī kar'tō
Spare him. Why? Will does
Par'mēśorā-chī ānī maniṭē
God-of and obeys
Sudētsarā-śĩ(?).
Properly.

FREE TRANSLATION OF THE FOREGOING.

What good will it do us in our want to hear the mass? On that account God will give us all. Therefore, hear the mass and you will find God.

In one town there lived two friends. One of them always heard the mass, but the other did not care for it. See what happened to him.

Both were wont to go out to hunt. One day they had gone to the wood. See what befell them. When you hear it you will be amazed.

Nine *ghaḍis* had elapsed since they came to the forest. It was the season of summer. Clouds then began to fly; lightning, wind, thunder and darkness came on.

Flash after flash blazed with force, and the thunder became mighty. Then a voice was heard from the sky saying, 'Kill, kill quickly him who does not hear the mass.'

That instant the lightning struck him who was not wont to hear the mass. Again there was a flash of lightning, but another mighty voice was heard:—

'Do not kill him who hears the mass. Spare him, because he performs the will of God and obeys it properly.'

The specimens printed above illustrate the chief peculiarities of the Konkan Standard of Marāṭhī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāṭhī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkan Standard.

KŌḶĪ.

Two specimens of the so-called Kōḷī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba; the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōḷis, have been received from Thana. The first has been taken down among the so-called Machhimārī, *i.e.*, fisher, Kōḷis on the coast. The second is in the dialect of the so-called Mahādēv Kōḷis, a sub-division of the hill Kōḷis.

The dialect of the Machhimārī Kōḷis is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōṅkaṇī. Thus we find *tõ̃* and *tõ*, he; *tẽ̃* and *tẽ*, they; *hũ̃tã*, he was.

Ũ and *ã̃* are often substituted for *õ* and *ẽ̃*; thus, *hũ̃tã̃*, I was.

L and *n* are interchangeable. Thus, *nāmb*, far; *nāgᵉlā*, he began.

N is substituted for *r* in *nõṭī*, bread; *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country; *dz̲ã̃v-ēs*, having gone. The latter form corresponds to Standard *dz̲ãũn-ēs*. Compare also *dz̲ã̃n* instead of *dz̲āīn*, I shall go.

Note finally forms such as *mī*, *mẽ*, and *mẽ̃*, I, by me; *tũ*, thou, by thee; *hã̃tã*, they are, etc.

For further details the specimen which follows should be consulted.

[No. II.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MACHHĪMĀRĪ KŌḶĪ DIALECT. (DISTRICT THANA.)

Kēnē-ēkē mānʿsā-lā dōn sōkʿrē hūtē. Tyān-tsā dhākʿlā sokʿrā
Some-one man-to two sons were. Them-of the-younger son
bāpās-lā bōlũ nāgʿlā, 'bāpā, dzō mālʿmattē-tsā vãṭā ma-nā dēvā-
the-father-to to-say began, 'father, which property-of share me-to giving-
tsa tō dē.' Maṅg tyā-nã apʿlī sampattī vātūn dillī. Maṅg
of that give.' Then him-by his property having-divided was-given. Then
thōryā disā-nī dhākʿlā sōkʿrā sagʿlī jamʿvūn dusʿrē dēsā-lā
few days-in the-younger son all having-gathered another country-to
gēlā. Anī tāthẽ udʿlay karūn apʿlī davʿlat udailī.
went. And there riotousness having-made his property was-squandered.
Maṅg tyā-nã tāthẽ sagʿlã kharchilyā-var tãthẽ mhōṭā dukāl parʿlā. Tāva
Then him-by there all squandered-on there big famine arose. Then
tyā-lā arʿtsan parũ nāgʿli. Tāva tō tyā dēsãn tsē ēkā mānʿsā-tsē
him-to difficulty to-fall began. Then he that country-of one man-of
mērē dzãv-sī hūtā. Tyā-nã tyā-lā ḍukʿrã tsarʿvāvā apʿlē sētãn
near having-gone stayed. Him-by him-to swine to-feed his in-field
pāṭailã. Tãva ḍukʿrã jī ṭarʿphal khāt hūtī, tyā-var apʿla pōṭ
it-was-sent. Then swine which husks eating were, that-on his belly
bharāvã asã tyā-lā vāṭʿlã. Anī tyā-lā kūnī kāy
should-be-filled so him-to it-appeared. And him-to by-anybody anything
dillã nãy. Maṅg tō sudı-vār ayʿlā, anī bolũ nagʿlā, 'mādzhē bāpā-
was-given not. Then he sense-on came, and to-say began, 'my father-
tsē kavʿrē tsākʿrā-nã khūb nōṭī hāy, anī mẽ bhukē-nẽ marʿtãy.
of how-many servants-to much bread is, and I hunger-with am-dying
Mẽ uṭūn māndzē bāpā-tsē ayē dzãn anī tyā-lā bōlēn, "yē
I having-arisen my father-of near will-go and him-to will-say, "O
bāpā, mi dēvā-tsē virūdã anī tudzhē purã pāp
father, by-me God-of against and thy before sin
kēlẽ hāy. Atã pāsūn tudzhã pōr mhanāyās mẽ yōgẽ nãy. Apʿlē ēkē
done is. Now from thy child to-say I worthy not. Your one
mōlākaryā-sārʿkhã ma-nā ṭhēv."' Maṅg tō uṭhūn apʿlē bāpā-tsē
servant-like me keep."' Then he having-arisen his father-of

ãyẽ gēlā. Tãva tō dūr hāy, avaryā-nã tyā-tsā bāpūs tyā-lā baghūn
near went. Then he far is, that-much-in his father him-to having-seen

kal'vallã, anī tyā-nã dhãũn tyā-tsẽ galyān miṭhī ghāt'lī anī
was-moved, and him-by having-run his neck-on embracing was-put and

tyā-tsa chumban ghēt'lã. Mag-sī pōrā-nã tya-la bōl'lã, 'bāpā,
his kiss was-taken. Afterwards the-son-by him-to it-was-said, 'father,

Dēvā-chyā virūdã anī tudzẽ purã mī pāp kēlã hāy. Anī atã
God-of against and thy before by-me sin done is. And now

pāsūn tudzã sōk'rã mhanāyās mī yōgẽ nãy.' Pan bāpā-nã tsāk'rãs
from thy child to-say I fit not.' But the-father-by to-servants

sāṅgīt'lã, 'phakkar dzhagã ānūn yā-lā ghāl, anī tyā-tsē
it-was-said, 'good cloth having-brought this-to put, and his

hātãt āṅg'ṭī anī pāyãt dzōrẽ ghāl. Mag-sī apũ khāũn hars
hand-on ring and foot-on shoes put. Afterwards we having-eaten joy

karũ. Kāran hā mādzhā sōk'rā mēlā hũtā, tō phīrūn jīvant
let-make. Reason this my son dead was, he again alive

dzhay'lã; anī gamāv'lã hũtā, tō millā hāy.' Tãva tē hars karũ
became; and lost was, he found is.' Then they joy to-make

lāg'lē.
began.

Tãva tyā-tsā mōṭhā sōk'rā sētãn hũtā. Tō yēūn gharã-tsē
Then his big son in-field was. He having-come house-of

mērē pōtsalyā-var tyā-nã vādē va nãts aikilã. Tãva tsāk'rãtūl
near coming-on him-by music and dancing was-heard. Then servants-in-from

ēk'lyā-lā vhārūn nīm'gīlã, 'yẽ kāy?' Tyā-nã tyā-lā sāṅgīt'lã
one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said

kĩ, 'tudzhā bhāũs ay'lã hāy. Anī tō tudzhē bāpās-lā millā, maṅgūn
that, 'thy brother come is. And he thy father-to was-met, therefore

tyā-nã mōṭhã jẽvan kēlãy.' Tãva tyā-lā nāg yēūn ãt
him-by big feast is-made.' Then him-to anger having-come inside

dzāy-nā. Maṅgūn tyā-tsā bāpūs bhar yẽūn tyãs sam'dzāvũ
would-not-go. Therefore his father outside having-come him to-entreat

nāg'lã. Pan tyā-nã bāpās-lā uttar dilla kĩ, 'bagay, av'rĩ
began. But him-by the-father-to answer was-given that, 'lo, so-many

varsã tujī tsāk'rĩ kar'tãy, anī tujī adnyā mẽ kãvã-hī môr'lī
years thy service I-am-doing, and thy order by-me ever-even was-broken

nãy. Tari mē āp'lē mītrã-barōbar khusālī karāvī maṅgūn
not. Still by-me my friends-with merriment should-be-made therefore

tũ ma-nã kãvã-hī kar'ḍũ dillãs nãy. Anī jyā-nã tujī
by-thee me-to ever-even a-kid was-given-by-thee not. And whom-by thy

sampattī kas'bīnī barōbar khãv-sī ṭāk'lī, tō tudzã sōk'rã ay'lã,
property harlots with having-eaten was-thrown, he thy son came,

tẽva tũ tyā-tsē kar'tẽ mōṭhã jēvan kēlẽs hãs.' Tẽva
then by-thee his sake-for big feast made-by-thee is-by-thee.' Then
tyā-nã tyā-lā sãṅgīt'lẽ, 'pōrã, tũ jyārī māndzē mērē hãs, anī māji
him-by him-to it-was-said, 'son, thou always my near art, and my
sag'ī māl'matta tujī-ts hāy. Pan hars anī ānand karāvā, hẽ
all property thine-only is. But joy and happiness should-be-made, this
yōgẽ hũta. Kāran kĩ ha tudzā bhāũs mēlā hũtā, tō phīrūn jīvant
proper was. Reason that this thy brother dead was, he again alive
dzhay'lā hāy; anī gamāv'lā hũtā, tō mīllā hāy.'
become is; and lost was, he found is.'

The dialect of the Mahādēv Kōḷis is, like other dialects spoken in the eastern part of Thana, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *ḍ* and the cerebral *ḷ* are used as in the Dekhan. Compare *paḍ'lā*, fell; *dukāḷ*, famine. The present tense is also formed as in the Dekhan; thus, *mī mar'tō*, I die. Characteristic forms are *māhā*, my; *tuhā*, thy; *tyāsā*, oblique *tyāśā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *le* in Khāndēśī. The usual suffix is, however, *lā*; thus, *manukshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No. 12.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

MAHĀDĒV KŌḶĪ DIALECT. (DISTRICT THANA.)

Kōnā yōkā manukshā-lā dōn lyōk vhata. Tyāt'lā dhāk'ṭā lyōk
Some one man-to two sons were. Them-among the-younger son
mhaṅgālā, 'bā, dzū ishṭaki-tsā hisā mā-lā yāy-tsā tō mahā
said, 'father, which property-of share me-to is-to-come that mine
mā-lā dē.' Maṅg tyāśā bā-nā tyēn-lā dōgha-lī sam'da dirib
me-to give.' Then his father-by them-to both-to all wealth
vāṭūn dila. Maṅg thōdyā-ts disāt dhāk'lā putur sam'da
having-divided was-given. Then few in-days the-younger son all
gōḷā karūn lāmb mul'kāt gyēla, ān titha udhalyāpanān
together having-made far to-country went, and there riotousness-with
vāgūn āp'lī sam'dī daulat gamāv'lī. Maṅg tyā-nā av'gha
having-behaved his all property was-spent. Then him-by all

kharas'lyā-var tyā mul'kāt mōṭhā dukāḷ paḍ'lā. Tyā-muḷa tyā-lā
being-spent-after that in-country great famine fell. Therefore him-to
laī āḍ'tsan paḍū lāg'lī. Tavā tō tyā mul'kāt yōkā girastā-dzavaḷ
great distress to-fall began. Then he that in-country one householder-near
dzāūn rāy'lā. Tyā-nā tyā-lā śēr'ḍa tsārāy-lā rānāt lav'la.
having-gone stayed. Him-by him goats to-tend in-wood it-was-applied.
Tavā śēr'ḍa dzhāḍ-pālā khāt tō-ts khāūn āpun dis
Then goats husks used-to-eat that-even having-eaten himself-by days
kāḍhāva, asa tyā-lā vāṭ'la.
should-be-passed, so him-to it-appeared.

DIALECT OF THE KŌṄKANĪ MUSALMĀNS OF THANA.

Kōṅkanī Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyan, and Bhiwndi. No estimates are available regarding their number.

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsman*, heaven; *baiṭh*, sit; *bachyā*, a child; *mil'kat*, property, etc. The masculine and neuter genders are often confounded; compare *sag'lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

No. 13.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KŌṄKANĪ MUḤAMMADAN DIALECT. (DISTRICT THANA.)

Kanʰchyā ēkā mānʰsā-lā dōn sōkʰrē hōtē. Tyān-śī dhākʰlā
Some one man-to two sons were. Them-from the-younger

bāpās-lā bōlʰlā, 'bābā, dzō milʰkatī-tsā vāṇṭā ma-nā yēvā-tsā tō
the-father-to said, 'father, what property-of share me-to to-come that

dē.' Maṅg tyā-nī tya-lā milʰkat vāṇṭūn dillī.
give' Then him-by him-to the-property having-divided was-given.

Maṅg thōryā disā-śī dhākʰlā sōkʰrā sagʰlā jamā karūn
Then a-few days-after the-younger son all together having-made

lāmbʰchyā mulʰkhā-lā gelā, ānī tavār udhʰjēpanā-śī tsālūn āpʰlī
distant country-to went, and there riotousness-with having-lived his-own

milʰkat uravʰlī. Maṅg tyā-nīn sagʰlā karatsʰlē-var tyā
property was-squandered. Then him-by all spent-was-after that

mulʰkhāt mōṭhā dukāl paḍʰlā. Tyā-sabab tyā-lā arʰtsan parā-lī
in-country great famine fell. That-reason him-to difficulty to-fall

lāgʰlī. Tavān tō tyā mulʰkhān ēkā mānʰsā-chya najīk dzāūn
began. Then he that in-country one man-of near having-gone

rhēla. Tyā-nī tavā tyā-lā dukʰrān tsārā-lā āpʰlyā mulʰkhā-lā dhārʰla.
lived. Him-by then him swine to-feed his-own country-to was-sent.

Tāvān ḍukʰrān jī ṭarʰphalā khāt asat, tyā-var tyān-nīn āpʰlā
Then swine what husks eating are, that-on him-by his-own

pōṭ bharāvī, aisā tya-chyā dilān ailā. Ānī konī
belly should-be-filled, thus his in-mind came. And by-anybody

tyā-lā kai dillā nāy.
him-to anything was-given not.

KIRISTÃV.

The dialect of the native Catholic Christians of Thana is usually called Kiristãv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pay*, father; *mây*, mother; *mis*, mass; *īgār*, vicar; *padrōn*, god-father; *madrōn*, god-mother. Note also the use of the English word *isṭēṭ*, estate. The cerebral ṇ is often written as in the Dekhan; thus, *mānʰsā-tsē*, of a man; but also *mānus*, a man. Note also forms such as *bōtʰlā*, he said; *aikatʰlā*, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that Kiristā̃v is nothing else than the usual Marāṭhī of the district. It has not been thought necessary to add an interlinear translation.

[No. 14.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KIRISTĀ̃V DIALECT. (DISTRICT THANA.)

Ekē mān^sā-ts̱ē dōn sōkrē hōtē. Tya-man-ts̱ā dhak^lā āp^lē bāpās-lā bōt^lā, 'pāy, is^ṭēṭīn-ts̱ā d̲zō hīsā māndz̲hē vānṭyā-lā yēl, tō mā-lā dyā.' Maṅgā̃ tyād̲zūn āp^lē sag^lē is^ṭēṭī-ts̱ā va daulatī-ts̱ā vāṇṭā karūn dilā. Maṅgā̃ thōrē disa-sī dhāk^lā sōkrā sag^lā d̲zamā karūn lāmb bēn-ts̱ē gā̃vān gēlā.

KUṆ^BĪ.

It has already been stated that the Kuṇ^bīs everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mār^tō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāy*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current Marāṭhī of Poona. Thus, *ḍ* is preserved after vowels, and the cerebral *ḷ* is of frequent occurrence. Compare *ghōḍā*, a horse; *ḍvāḷā*, an eye. The present tense is formed as in the Dekhan; thus, *mī d̲zātō*, I go; *tū d̲zātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the Marāṭhī of the Konkan.

The specimens which follow will be sufficient to show that Kuṇ^bī is not a separate dialect, but merely the usual Konkan Standard, with local variations.

[No. 15.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÁṬHÍ.

KONKAN STANDARD.

KUN'BÍ DIALECT. (BOMBAY.)

SPECIMEN I.

येकी मानसाला दोन पूत होते। त्यानचा धाकला पूत आपले पावसला बोलला, पाय मजा धनाचा वाँटा माना द्यास। तवाँ त्याच्या पायसजून धन वाँटिलँ। तवाँ थोड्या टेंपाशीं धाकल्या पुतान त्याचे वाँट्याला जवरँ आलँ-तँ तवरँ जकलँ येंगालिलँ न गाँवाच्या गेला न तथँ रेला, न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ भासविलँ। थोड्या टेंपाशीं त्या गाँवास मोटा दुकाल परला। त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे हाल होंव लागले। मंगशी तो तनचेच एकी सावकाराचे घरा गेला त्याजून त्याचे पाय घेले। तवाँ त्या सावकारान ह्याला शेतान डुकराँ चारावा धारलँ। डुकराँना जी भुशी खावाला मिले त्यामनची त्यानँ मोठ्या खुशीशी खालली असती पुन त्याला कोन काय देयना। तवाँ त्याला सुद आयली॥

[No. 15.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUNᵃBĪ DIALECT. (BOMBAY.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Yēkē mānᵃsā-lā dōn pūt hōtē. Tyān-ṯsā dhakᵃla pūt āpᵃlē
A-certain man-to two sons were. Them-of the-younger son his-own
pāyas-lā bōtᵃlā, 'pāy, mādzā dhanā-ṯsā vāṭā mā-nā dyās.' Tavā̃ tyā chyā
father-to spoke, 'father, my wealth-of share me-to give.' Then his
pāyas-dzūn dhan vā̃ṭilā̃. Tavā̃ thōryā ṭēmpā-śī dhāk̔lyā
father-by the-wealth was-divided. Then a-little time-after the-younger
putān, tyā-ṯsē vā̃tyā-lā dzavᵃrā̃ ālā̃-tā̃, tavᵃrā̃ dzakᵃlā̃ yēṅgālilā̃
son-by, his share-to whatever had-come, that all was-collected-together
na gā̃vātryā gēlā na tayā̃ rēlā, na tyā-ṯsē mērē
and to-another-village went and there remained, and him-of near
dzavᵃrā̃ hōtā̃-nōtā̃ tavᵃrā̃ dzakᵃlā̃ bhāsᵃvilā̃. Thōryā ṭēmpā-śī
whatever was-and-was-not that all was-squandered. A-little time-after
tyā gā̃vās mōṭā dukāl parᵃlā. Tyā-ṯsē mērē ardī-pun nōtī, nī
that to-village a-great famine fell. Him-of with a-pie-even was-not, and
tyā-tō khāvā-ṯsē bāl hōva lāgᵃlē. Maṅg-śī tō tan-ṯsē-ṯs
therefore (his)-eating-of trouble to-be began. Then he of-the-same place
ēkē sāvᵃkārā-ṯsē gharā gēlā, tyā-dzūn tya-ṯsē pāy dhēlē. Tavā̃ tyā
one rich-man-of to-the-house went, him-by his feet were-held. Then that
sāvᵃkārān hyā-lā śētān ḍukᵃrā̃ ṯsārāvā dhārᵃlā̃. Ḍukᵃrā̃-nā
rich-man-by this-to in-the-field swine to-graze it-was-sent. The-swine-to
jī bhusī khāvā-lā milē tyā-man-chī tyā-nā̃ mōṭyā khusī-śī khālᵃlī
which husk to-eat was-got that-in-of him-by great delight-with eaten
asᵃtī, pun tyā-lā kōn kāy dēy-nā. Tavā̃ tyā-lā
would-have-been, but him-to anybody anything would-not-give. Then him-to
sud āyᵃlī.
sense came.

[No. 16.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆᵃBĪ DIALECT. (DISTRICT THANA.)

SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला बापसाला बोतला, बा जो काय इष्टकिचा वाटा मला दियाचा तो दे। मंग त्या गिरस्तॉनी आपली इष्टक वाटून दिली। मोर थोरक्या दिसाँनीं धाकल्या पोराँनीं जकलँ जमवून मोप दूरच्या देशाला जेला, आन तिकरँ उधलपना करून आपली जकली इष्टक खपवली। पर त्यानँ समद खरचल्या-वर त्या मुलखाला मोठा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो त्या मुलखाच्या येका गिरस्ता-करँ जाऊन रेला। त्यानीं तर त्याला डुकरँ चरायला भेऊन आपल्या सेता-वर धारलँ॥

TRANSLITERATION AND TRANSLATION.

Kōnī yēkā girastā-lā dōn sōkᵃrē hōtē. Tya-man-ṯsā dhākᵃlā
Certain one householder-to two sons were. Them-from-of the-younger
bāpᵃsā-la bōtᵃlā, 'bā, dzō-kāy ishṭaki-ṯsā vāṭā ma-lā diyāṯsā
the-father-to said, 'father, whatever the-estate-of share me-to to-be-given
tō dē.' Maṅg tyā girastā̃-nī āpᵃlī ishṭak vāṭūn dilī.
that give.' Then that householder-by his-own estate having-divided was-given.
Mōra thōrᵃkyā-disā̃-nī dhākᵃlyā pōrā̃-nī dzakᵃlā̃ dzamᵃvūn mōp
Then after-a-few-days the-younger son-by all having-gathered very
dūrᵃchyā dēśā-lā jēlā, ān tikᵃrā̃ udhalpanā-karūn . āpᵃlī
distant country-to went, and there spendthriftness-through his-own
dzakᵃli ishṭak khapavᵃlī. Par tyā-nā samᵃda kharaṯsᵃlyā-var tyā
all estate was-squandered. Then him-by all being-spent-after that
mulᵃkhā-lā mōṭā dukōl parᵃlā. Tavā tyā-lā bhārī phikir parᵃlī. Tavā tō
country-to great famine fell. Then him-to great anxiety fell. Then he
tyā mulᵃkhā-chyā yēkā girastā-karā̃ dzāūn rēlā. Tyā-nī̃ tar
that country-of one householder-to having-gone stayed. Him-by then
tyā-lā ḍukᵃrā̃ ṯsarūy-lā dzhēūn āpᵃlyā sētā-var dhārᵃlā̃.
him-to swine to-graze having-taken his-own field-to (on) it-was-sent.

[No. 17.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆBĪ DIALECT. (JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

एक रांड-मुंडचा पोर होता, त्याला एक बय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुंडा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची बय त्या तल्या-वर भाकर तुकडा त्या पोरा साटना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी बसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या बरोबर नांगीन पातालाँत गेली। ती पातालाँत गेल्या-बरोबर तिचा बाप पातालाँत व्हता। तवाँ ती त्यास आसी सांगताय, रांड-मुंडच्या पोरान मांझे-वर काठी टाकलान। तवाँ नांग दुसऱ्या सापास म्हंत, तुमी रांड-मुंडच्या पोरास डसायला जा। तवाँ थीतना च्यार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल झाल। तवाँ त्या पोरान च्यार पानाच च्यार दुरून लावलान आन एक गाय च्यार दुरना-मंदी पाजलान। आन ते च्यार दुरून च्यार सापाच्या तोंडाँत बतलान। तवाँ साप त्याला सांगतात, तुला नांगानी बोलवना केलाय। तू गेल्या-बरोबर नांग तुला हाटकील की, नागनीनी कसी-काय येवस्ता केली, ताँ सांग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आंगठी हाय ती मना द्या। मंग त्या नांगान त्या लेकीचा सात पाट काडून भुंड्या गाडवा-वर बसवलान, आनि तिची धींड गावातना काडलान आनि तिला हाकलून लावलान ॥

[No. 17.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆʿBĪ DIALECT. (JANJIRA STATE.)

SPECIMEN III.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk rāṇḍa-muṇḍa-tsā pōr hōtā, tyā-lā ēk bay hōtī. Tī rājyā-kara
One poor-widow-of son was, him-to one mother was. She a-king-to
dalā kāṇḍā karāyā dzāt āsa. Tat-nā tī kōṇḍā-muṇḍā
grinding husking to-make going was. From-there she husk-etc.,
ghēūn yē. Tavā̃ tyā rāṇḍa-muṇḍa-chyā pōrā-chyā dōn
having-taken used-to-come. Then that poor-widow-of the-boy-of two
gāyā hōtyā. Tavā̃ ēk talā hōtā. Tyā talya-var tō gāyā tsarʿvīt
cows were. Then one tank there-was. That tank-on he cows grazing
āsa. Tavā̃ tyā-chī bay tyā talyā-var bhākar-tukʿḍā tyā pōrā-sāṭʿnā
was. Then his mother that tank-on bread-(of-)piece that boy-for
ghēūn yē. Tavā̃ tyā pōrā-chyā rākhʿnāt rājān āpʿli
having-taken used-to-come. Then that boy-of in-keeping the-king-by his-own
gāy delī. Tavā̃ tō pōr talya-chyā pārī-var āpʿli bhākʿrī
cow was-given. Then that boy the-tank-of the-bank-on his-own bread
basūn khātāy tavā̃ ēk nāṅgīn āni ēk ārʿdalyā, yā dōgā-tsā
sitting is-eating then one she-cobra and one ardala, these both-of
mēl lāgʿlā. Tavā̃ tyā pōrān tyā ārʿdalyā-var kāṭhī tākʿlān.
union began. Then that boy-by that ardala-on stick was-thrown.
Tavā̃ kāṭhī ṭākʿlyā-barōbar nāṅgīn pātālā̃t gēlī.
Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went.
Tī pātālā̃t gēlyā-barōbar ti-tsā bāp pātālā̃t
She the-nether-region-in went-immediately-after her father the-nether-region-in
vhatā. Tavā̃ tī tyās āsī sāṅgʿtāy, 'rāṇḍa-muṇḍa-chya pora-ns māndzhē-var
was. Then she to-him so tells, 'the-poor-widow-of boy-by me-on
kāṭhī ṭakʿlān. Tavā̃ nāṅg dusʿryā sāpās mhanta, 'tumī
a-stick was-thrown. Then the-cobra other to-serpents says, 'you
rāṇḍa-muṇḍa-chyā pōrās ḍasāy-lā dzā.' Tavā̃ thīt-nā chyar sāp
the-poor-widow-of to-the-son bite-to go.' Then there-from four serpents

niṅgāla āṅī jita pōr vhatā titha āla, āṅi tyā-chyā ʻvatala
set-out and where the-boy was there came, and him-of around
dzhāla. Tavā̃ tyā pōrān chyār pānā-tsa chyār durūn lāvʼlān ān
became. Then that boy-by four leaves-of four cups were-made and
ēk gāy chyār durʼna-mandī padzʼlan ān tē chyār durūn chyār
one cow four cups-in was-milked and those four cups four
sāpā-chyā tōṇḍā̃t vatʼlān. Tavā̃ sāp tyā-lā sāṅgʼtāt,
serpents-of in-the-mouths were-poured. Then the-serpents him-to tell,
ʻtu-lā nāṅgā-nī bōlavʼnā kēlāy. Tū gēlyā-barōbar nang
ʻ*thee-to the-cobra-by invitation is-made. Thou going-immediately-after the-cobra*
tu-lā hāṭʼkīl kī, "nāṅgʼnī-nī kasī-kāy yēvastā kēlī ?"
thee-to will-ask that, "the-she-cobra-by how-what arrangement was-made ?"
tā̃ sāṅg. Tō tu-lā dhan-daulat dēl. Tavā̃ tū mhan, "ma-nā
that tell. He thee-to wealth-riches will-give. Then thou say, "to-me
tum-chī dhan-daulat na-kō Tum-chyā hātī āṅgʼthī hāy
your wealth-riches are-not-wanted. Your on-the-hand a-ring is
tī ma-nā dyā."ʼ Maṅg tyā nāṅgān tvā lēkī-tsā sāt pāṭ
that me-to give."ʼ Then that by-the-cobra that daughter-of seven lines
kāḍūn bhuṇḍyā gāḍʼvā-var basavʼlān, āṅi ti-chī dhiṇḍ
having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession
gāvāt-nā kāḍʼlān. āṅi ti-lā hākʼlūn lāvʼlān.
through-the-village was-drawn, and her-to having-driven it-was-sent.

FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows; and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his broad, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring."' Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[No. 18.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆ'BĪ DIALECT. (DISTRICT POONA.)

SPECIMEN IV.

कोना एका मनुक्शाला दोन मुलग व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मंग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मंग थोड्या दिसानी धाकला मुलगा सर्वे जमा करुन शानी दूर देशा-मंदी गेला, आन तिथ उधळपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समद खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तव्हा त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राह्यला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवल। तव्हा डुकर जी टरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई बी दिल नाही॥

[No. 18.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KUṆ'BĪ DIALECT. (DISTRICT POONA.)

SPECIMEN IV.

TRANSLITERATION AND TRANSLATION.

Kōnā-ēkā manukśa-la dōn mul'ga vhata. Tyāt'lā dhāk'lā
Certain-a man-to two sons were. Them-in-from the-younger
bāpās-nī mhaṅgālā, 'bābā, dzō jin'gānī-tsā vāṭā mā-lā yāy-tsā tyō
to-the-father said, 'father, what property-of share me-to to-come that
dē.' Maṅg tyā-nī tyā-lā jin'gānī vāṭun-śānī dilī. Maṅg
you-give.' Then him-by him-to the-property having-divided was-given. Then
thōdyā disa-nī dhāk'la mul'gā sarvē dzamā karun-śānī dūr
a-few days-after the-younger son the-whole together having-made far
dēśā-mandī gēlā, ān tītha udhal'panā-nī rāhūn āp'lī jin'gānī
country-into went, and there riotousness-with having-lived his-own property
uḍav'lī. Maṅg tyā-nī sam'da kharatsā'lyā-var tyā dēśā-mandī mōṭhā
was-squandered. Then him-by all was-spent-after that country-in great
kāḷ paḍ'lā. Tyā-mula tyā-lā āḍ'tsan paḍū lāg'lī; tavhā tyō
famine fell. On-that-account him-to difficulty to-fall began; then he
tyā dēśā-mandīl ēkā girastā-pa dzāun-śānī rāhy'lā. Tyā-nī tar tyā-lā
that country-in-of one householder-to having-gone lived. Him-by then him-to
ḍuk'ra tsārāyā āp'lyā śētā-mandī pāṭhav'la. Tavhā ḍuk'ra jī tar'phala
swine to-feed his-own field-in it-was-sent. Then the-swine which husks
khāt tyā-var tyā-nī āp'la pōṭ bharāva āsa tyā-lā
used-to-eat upon-that him-by his-own belly should-be-filled so him-to
vāṭ'la, ān kunī tyā-lā kāī-bī dila nāhī.
thought, and anyone(-by) him-to anything was-given not.

PAR'BHĪ.

The dialect of the Prabhus has been returned under different names, such as Par'bhī, Kāyasthī, Damaṇī, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *n*, *l*, and *ḍ* are used as in the Dekhan. Thus, *thōḍẽ̄ disân*, in a few days; *phār dukāḷ paḍ'lā*, a great hunger arose. The present tense is formed as in the Dekhan; thus, *mā mār'tō* or *mār'tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mā sāngēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarâtī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarâtī *dih'lā* and old Marâṭhī *didh'lī*.

[No. 19.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÂṬHĪ.

KONKAN STANDARD.

PAR'BHĪ DIALECT. (DAMAN, DISTRICT THANA.)

कोणी एक माणसाला दोन पोर होती । त्यानचा लाना बापाला बोलला । बाबा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला दौलत वाटून दिल्ही । मग थोडँ दिसान धाकटा पोर अस्क गोळा करून दूर देसाला गेला, न तिकडे उधळपट्टी-करून अस्की दौलत घालवली । मग त्याजून अस्क खरचल्या वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला अडचण पडव्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला । त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी टरफल खांत असत त्याचे वर त्याजून आपल पोट भरवँ अस त्याला वाटलँ, न कोणी त्याला काय दिल्ल नय ॥

TRANSLITERATION AND TRANSLATION.

Kōṇi-ēk māṇ'sā-lā dōn pōr hōtī. Tyān-tsā lānā bāpā-la
Some-one man-to two children were. Them-of the-younger father-to
bōl'lā, 'baba, dzō daulati-tsa bhāg mā-lā yēyā-tsā, tō dē.' Mag
said, 'father, which property-of part me-to coming-of, that give.' Then

tyā-dz̲ūn tyā-lā daulat vāṭūn dilhī. Mag thōḍẽ̄ diśān
him-by him-to property having-divided was-given. Then few in-days

dhāk'ṭā pōr aska gōlā karūn dūr dēśā-lā gēlā, na
the-younger son all together having-made far country-to went, and

tik'ḍē udhaḷ'paṭṭī karūn aski daulat ghālav'lī. Mag tyā-dzūn
there spendthriftness having-done all property was-squandered. Then him-by

aska kharat̲s'lyā-var tē dēśān phār dukaḷ paḍ'la. Tyāsāṭhī tyā-lā
all spent-after that in-country great famine fell. Therefore him-to

aḍ't̲san paḍ'vya lāg'lī. Tava tō tē dēśān-t̲sē ēkē maṇ'sā-dz̲avaḷ
difficulty to-fall began. Then he that in-country-of one man-near

dz̲avūn rāy'la. Tyā-dzūn tē tyā-lā ḍuk'ra t̲sār'vyā-lā tyā-t̲sē śētan
having-gone stayed. Him-by then him swine feed-to his in-field

dhaḍ'lā. Tava dukar jī ṭar'phal khāt-asat, tyā-t̲sē-var tyā-dz̲ūn āp'la
was-sent. Then swine what husks eating-were, them-on him-by his

pōṭ bharavā̃ asa tyā-lā vāṭ'lā, na kōṇī tyā-lā
belly should-be-filled thus him-to it-appeared, and (by-)anybody him-to

kāy dilla nay.
anything was-given not.

ĀGʰRĪ.

Āgʰrī has only been returned as a separate dialect from Kolaba. It is said to have differed much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkan Standard of the language. We may only note that the cerebral *ḷ* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sagʰḷā*, all; but *dukāl*, famine; *marʰtō*, I die, etc.

[No. 20.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ĀGʰRĪ DIALECT. (DISTRICT KOLABA.)

येका गिरिस्ताला दोन सोकरे हुते। त्यातचा धाकटा बापासला बोलला, बाबा, जो वृसृकाचा वाटा मना येयाचा तो देस। मंग त्यानी दरव्या त्याला वाटून देला। मंग थोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलुकास जेला। आन तयाँ उदलेपना करून आपली दवलत उरडली। फुरे त्यानी सगळे उरडल्या-वर त्या देसान मोटा दुकाल परला। त्यासाठीं त्याला अरचन पराय लागली। तवा तो तेथल्या येका सावकारा-कडे रेला। त्यानी त्याला आपल्या सेतान डुकराँ चरयाला धारला। जी सालाँ डुकराँ खात त्यानच्या-वर त्यानी आपलाँ पोट भराँवा असा त्याचे मनात आयला॥

TRANSLITERATION AND TRANSLATION.

Yēkā	giristā-lā	don	sōkʰrē	hutē.	Tyat-ts̱ā	dhākʰṭā	bāpās-lā	
One	*householder-to*	*two*	*sons*	*were.*	*Them-among-of*	*the-younger*	*the-father-to*	
bōlʰlā,	'bābā,	dzō	iṣṭakā-ts̱ā	vāṭā	ma-nā	yēyā-ts̱ā	tō	dēs.'
said,	*'father,*	*which*	*estate-of*	*share*	*me-to*	*is-to-come*	*that*	*give.'*
Mang	tyā-nī	daravyā	tyā-lā	vāṭūn	dēlā.	Mang	thōrʰkyā	disā-nī
Then	*him-by*	*money*	*him-to*	*having-divided*	*was-given.*	*Then*	*few*	*days-in*
dhakʰṭā	putus	sagʰḷā	kavʰlūn	dūr	mulukās	jēlā.	Ān	tayā̃
the-younger	*son*	*all*	*having-collected*	*far*	*to-country*	*went.*	*And*	*there*
udʰlēpanā	karūn	āpʰlī	davʰlat	uraḷī.		Phurē		
spendthriftness	*having-done*	*his*	*property*	*was-squandered.*		*Afterwards*		

tyā-nī sag'ḷē urāllyā-var tyā dēsān mōṭā dukāl par'la; tyāsāṭhī
him-by all spent-being-after that in-country great famine fell; that-for

tyā-lā ar'ṯsan parāy lāg'li. Tavā tō tēthalyā yēkā sāv'kārā-kaḍa
him-to difficulty to-fall began. Then he there-of one rich-man-with

rēlā. Tyā-nī tyā-lā āp'lyā sētān ḍuk'rā̃ ṯsar'yā-lā dhār'lā.
stayed. Him-by him his in-field swine to-graze was-sent.

Jī sālā̃ ḍuk'rā̃ khāt tyān-chyā-var tyā-nī āp'lā̃ pōṭ
Which husks the-swine used-to-eat them-upon him-by his belly

bharā̃vā asā tyā-chē manāt āy'lā.
should-be-filled thus his in-mind came.

DHAN^A^GARĪ.

As has already been stated Dhan^a^garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhar State, Janjira, and Belgaum.

In Thana the Dhan^a^gars are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Karnatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan^a^garī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhar. The Dhan^a^garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*; thus, *thōḍā*, small; *sag^a^ḷā*, all. The present tense is formed as in the Dekhan; thus, *mī mar^a^tō*, I die; *tū dētōs*, thou givest. In most respects, however, the Dhan^a^garī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels; thus, *vyāṭā*, share; *tyō*, that, etc.

The dialect of the Dhan^a^gars of Janjira has a similar character. It mainly agrees with the Konkan Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object; we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem.) *lāv^a^lī*, the master applied me; *bā-na sāngit^a^lān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse; *mī khātō*, I eat; *tū khātōs*, thou eatest; *to mhāṅg^a^tō*, he says; *tī mhan^a^tē*, she says.

In Belgaum, where Dhan^a^garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkan. *Ḍ*, *ḷ*, and usually also *ṇ* are, however, used as in the Dekhan; thus, *ghōḍa*, a horse; *ḍōḷ*, an eye; *āṇi*, and.

Characteristic of the dialect is a tendency to drop final vowels; thus, *sōn*, for *sōnā*, gold; *ghōḍ* and *ghōḍa*, a horse; *vāsar*, for *vāsa^a^rā*, calves; *tuḏz nāv*, thy name, and so on.

In other respects we find the usual Konkan peculiarities. Compare forms such as *yāk* and *yōk*, one; *dyōn*, two; *is*, twenty; *hā*, I am; *hās*, thou art; *hā*, he is; *hāv*, we are, etc.

The present tense is formed as in the Dekhan; thus, *mī myār^a^tō*, I strike.*

The short specimens which follow will show that Dhan^a^garī is no separate dialect. Like all eastern dialects of the Konkan it in some characteristics agrees with the Marathi of the Dekhan, but is, on the whole, only the current Konkan Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkan than to the Dekhan.

[No. 21.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT. (DISTRICT THANA.)

SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या बाला म्हनला। बा मना मालमतेचा कै व्याटा देतोस ते दे मना। बान ती संपदा त्येला वाटून दिली। मंग थोड्या दिसानी त्यो ध्याकला ल्योक समद जमा-करून दूर देशाला ग्येला; आन तिथ ज्याऊन जी संपदा व्हती ती उधळपनान सगळी उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्काळ पडला। त्या-मुळ त्येला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-जवळ ज्याऊन राहिला। त्यान त्याला आपल्या म्हशी वळाया ल्यावल। तिथ म्हशी जो गवत-पाला खात तोच खाऊन पोट भराव असा त्यानी इच्यार केला। आन कुनी त्याला काय दिल नाही॥

TRANSLITERATION AND TRANSLATION.

Kunya ēkā man'sa-la dón lyōk huta. Tyat'lā dhyāk'lā āp'lyā
Some one man-to two sons were. Them-among the-younger his
bā-lā mhan'lā, 'bā, ma-nā māl'matē-tsā kō vyāṭā dētōs, tē
father-to said, 'father, me-to property-of what share thou-givest, that
dē ma-nā.' Bā-na tī sampadā tyē-lā vāṭūn dilī.
give me-to.' Father-by that property him-to having-divided was-given.
Maṅg thōḍyā disā-nī tyō dhyāk'lā lyōk sam'da ḍzamā karūn dūr
Then few days-in that younger son all together having-made far
dēśā-lā gyēlā, ān titha jyāūn jī sampadā vhatī tī udhalapanā-na
country-to went, and there having-gone what wealth was that spendthriftness-with
sag'lī udhaḷ'lī. Maṅg tyā-na av'gha kharatsla tyā sālī tyā
all was-squandered. Then him-by all was-spent that in-year that
mul'khāt mōṭhā dushṭa-kāḷ paḍ'lā. Tyā-muḷa tyē-lā aḍ'tsan paḍū
in-country big bad-time fell. Therefore him-to difficulty to-arise
lāg'lī. Tēvhā tō tyā mul'khāt ēká giristā-ḍzaval jyāūn rāhilā.
began. Then he that in-country one householder-near having-gone stayed.

Tyā-na tyā-lā āp'lyā mhaśi vaḷāyā lyāv'la. Tiṭha mhaśi
Him-by him-to his buffaloes to-watch it-was-applied. There buffaloes
ḍzō gavat-pālā khāt tō-ṭa khāūn - pōṭ . . . bharava . .
that grass-leaves were-eating that-even having-eaten belly should-be-filled
asā tyā-nī ichyār kēlā. Ān kunī tyā-lā kāy dila
such him-by reflection was-made. And (by-)anybody him-to anything was-given
nāhī.
not.

[No. 22.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT. (JANJIRA STATE.)

SPECIMEN II.

बिरामन जाता कासी आन वग्र पडला ह्ता फासी । तवाँ बिरामनला वग्र म्हंगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ बिरामनला मया आली आन त्यान वग्राला फासातना काडला । तवाँ वग्र म्हंगतो, तुला मी आता खातो । तवाँ बिरामन म्हंगला, मंगासी तू म्हंगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-न्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ बिरामन म्हसीला म्हंगला, माजा आन वग्राचा न्याय कर । तवाँ बिरामन म्हंगला ह्यो वग्राला मी फासातना काडला आन आता वग्र मना म्हंगतो, मी तुला खातो । तवाँ म्हईस बिरामनास म्हनते, माज्या आंगात जवा सक्त होत्या आनि मी जवा दूद देत ह्ते तवा माजा धनी माजी जतन करीत ह्ता । आन आता मी म्हातारी जाले तवा धन्यान मला हारळी उपटाया लावली । तवा हित कशाची न्याय आलय । तवा वग्र म्हंगतो, बिरामना, न्याय झाला । आता तुला मी खातो । तवा बिरामन म्हंगला, खा । इतक्यात बिरामनाच्या कोला नजर पडला । तवाँ त्याला बिरामनान हाक मारली । तवाँ तो तिथ उवा ह्यायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ बिरामनान आपली हाकीकत सांगितली । तवाँ कोलोबा म्हंगला, वग्र जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वग्र बामन आन कोला आस तिथ गेल । आन वग्र कसा फासात आडकला ह्ता तो मना पाऊँ दे । आस म्हनल्या-वर वग्र त्यास दाखविन्या करता फासा मंदी सिरला । तवा तो फासात आडकला । तवाँ कोला बिरामनास म्हंगला तू आता कासीला जा । तवा बामन चालता झाला, आन वग्राला कोल्ह्यान खाल्ला ॥

[No. 22.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT. (JANJIRA STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Birāman ḏzātā Kāśī ana vagra paḍalā-vhatā phāsī.
A-brāhmaṇ was-going to-Kāśi and a-tiger had-fallen in-a-trap.
Tavā̃ birāman-lā vagra mhaṅg'lā, 'ma-nā phāsāt-nā kaḍ man^n^jē
Then brāhmaṇ-to the-tiger said, 'me-to the-trap-from take-out then
tu-la Kāsī tsāṅg^n^lī ghaḍal.' Tavā̃ birāman-lā mayā ālī ān
thee-to Kāśi well will-happen.' Then the-brāhmaṇ-to pity came and
tyā-na vagrā-lā phāsāt-nā kāḍ^n^lā. Tavā̃ vagra mhaṅg^t^tō,
him-by to-the-tiger in-the-trap-from was-taken-out. Then the-tiger says,
'tu-lā mi ātā khātō.' Tavā̃ birāman mhaṅg^t^la, 'maṅgāsī tū
'thee I now eat.' Then the-brāhmaṇ said, 'before-a-while thou
mhaṅg^n^lās khāt-nāy ān ātā kasā khātōs? Tar ātā
didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now
mhasī-ḏzaval nyāy kar^n^yās ḏzāv-tsal.' Āsa mhaṅgūn tē tītha
to-a-she-buffalo justice to-make let(-us)-go.' So having-said they there
gēla. Tavā̃ birāman mhasī-la mhaṅg^n^la, 'mādza ān vagrā-tsā
went. Then the-brāhmaṇ the-she-buffalo-to said, 'my and the-tiger-of
nyāy kar.' Tavā̃ birāman mhaṅg^n^lā, 'hyō vagrā-lā mī phāsāt-nā
justice do.' Then the-brāhmaṇ said, 'this tiger-to (by-)me in-the-trap-from
kāḍ^n^la ān ātā vagra ma-nā mhaṅg^n^tō, "mī tu-lā khātō."'
was-taken-out and now tiger me-to says, "I thee eat."'
Tavā̃ mhaīs birāmanās mhan^n^tē, 'majya āṅgāt ḏzavā
Then the-she-buffalo to-the-brāhmaṇ says, 'my in-body when
sakta hōtyā āni mī ḏzavā dūd dēt-vhatē tavā mādzā dhani mājī
strengths were and I when milk giving-was then my master my
ḏzatan karīt-vhatā, ān ātā mī mhātārī ḏzālē, tavā dhanyān ma-lā
care doing-was, and now I old became, then by-my-master me-to
hār^n^lī uṭ^t^lāyā lāv^n^lī. Tavā hīta kaśa-chī nyāy ālay.' Tavā
grass to-uproot am-applied. Then here of-what justice is-come.' Then
vagra mhaṅg^t^to, 'birāmanā, nyāy ḏzhālā. Ātā tu-lā mī khātō.' Tavā
tiger says, 'O-brāhmaṇ, justice is-done. Now thee I eat.' Then

birāman mhaṅgʷlā, 'khā.' Itʰkyāt birāmanā-chyā kōlā
brāhmaṇ said, 'eat.' In-the-meantime the-brāhmaṇ-of a-jaçkal

nadzār padʷlā. Tavā̃ tyā-lā birāmʰnā-na hāk māʳlī. Tavā̃ tō
in-the-sight fell. Then him-to the-brāhmaṇ-by calling was-struck. Then he

titha uba-rhayʷlā ān mhaṅgālā, 'kāy bōlʷna āsal tē titha-na-ts
there stood and said, 'what to-say will-be that from-there-only

bōl.' Tavā̃ birāmʰnā-na āpʰlī hākikat sāṅgitʰlī. Tavā̃ kōlō-bā
speak.' Then the-brāhmaṇ-by his-own account was-told. Then the-jackal

mhaṅgʷlā, 'vagra jitha phāsāt āḍakʷlā-hōtā titha ma-nā nē, maṅg
said, 'the-tiger where in-the-trap caught-was there me take, then

kāy tyā sāṅgan.' Āsa mhanūn vagra, bāman, ān
what that I-will-tell.' So having-said the-tiger, the-brāhman, and

kōlā āsa titha gēla. Ān, 'vagra kasā phāsāt āḍakʷlā-vhatā
the-jackal such there went. And, 'the-tiger how in-the-trap caught-was

tō ma-nā pāṭī-dē.' Āsa mhanʷlyā-var vagra tyās dākhavinyā-karʷtā
that me-to see-let.' So on-having-said the-tiger to-him to-show-in-order

phāsā-mandi sirʷlā. Tavā tō phāsāt ādakʷlā. Tavā̃ kōlā
in-the-trap entered. Then he in-the-trap was-caught. Then the-jackal

birāmanās mhaṅgʷlā, 'tū ātā Kāsī-lā dzā.' Tavā bāman tsālʷtā
to-the-brāhman said, 'thou now Kāśi-to go.' Then the-brahman going

dzhālā, ān vagrā-lā kōlhyān khāllā.
became, and the-tiger-to the-jackal-by was-eaten.

FREE TRANSLATION OF THE FOREGOING.

A Brāhmaṇ pilgrim was going to Kāśi when a tiger was caught in a trap.

Then the tiger said to the Brāhmaṇ 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully.' The Brāhmaṇ was moved with pity and released the tiger from the trap. Then the tiger said, 'I shall now eat you.' Then the Brāhmaṇ argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision.' Accordingly they went there, and the Brāhmaṇ asked the she-buffalo to decide their dispute. The Brāhman said, 'I released this tiger from the trap and now he says he will devour me.' Then the buffalo said to the Brahmaṇ, 'my master took care of me when I was strong and was giving him milk; but now I am grown old, and so my master has made me graze upon the rough grass. Then what room is left for justice here?' The tiger said, 'well Brāhmaṇ, the decision is given. Now I devour you.' Then the Brāhman said helplessly, 'devour.' Presently the Brāhmaṇ chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say, keeping at a distance.' Then the Brāhmaṇ told him his story. The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision.' After this the tiger, the Brāhmaṇ, and the jackal all three went there. Then the jackal said, 'let me see how the tiger was entrapped.' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhmaṇ, 'now go your way to Kāśi.' Immediately the Brāhmaṇ set off. And the jackal fed upon the tiger.

[No. 23.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT. (DISTRICT BELGAUM.)

SPECIMEN III.

सकाळ पासून संध्याकाळ पर्यंतच काम। सकाळचा उठल्या बरोबर वासर सोडली। वासर सोडून मसीची वार राहिल्या त्या बद्दल दोन गडी पाठवून वशीद आनल। ते वशीद दोन तीन वशीद भिळवून मशीस घातल। तिथून पुढ ताक ढवळल। तिथून पुढ बाकरी खाजन सात आठ आळाची लोक बलिवली। आळाची लोक बलवून कामास लाजन बाकरी खाजन गोरा-कडे गेलो पुना गोरा-कड जाजन मस पाइली। मस पाइली तर निकाल ठकली। तिथून पुना ही मरते समजून काही-तरी वशीद बगाव म्हणून दुर्गास गेलो। पुना मदकोपास गेलो, नागुरड्यास गेलो। अवशीद घेजन तीन तास राचीस गरास गेलो। तिथून पुढे जेभरून ते वखाद मशीस पाजिवल। तुकडा खाजन जरा पडलो। दोन तास राच असताना गोर सोडली। तिथून गरास आनून वासर सोडली। वासर सोडून हाता-वर बेधी बेधी बाकरी घेजन लवकर तीर्थकुंडेस आलो। तिथून कचेरीस आलो॥

[No. 23.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

DHAN'GARĪ DIALECT. (DISTRICT BELGAUM.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Sakāḷ-pāsūn sandhyā-kāḷ-paryant ṯsa kām. Sakāḷ-ṯsā uṯh'lyā
Morning-from evening-time-until-of work. In-the-morning rising

barōbar vāsar sōḍ'li. Vāsar
on young-ones-of buffaloes were-loosened. The-young-ones

sōḍūn masī-chī vār rāhilyā tyā-baddal dōn
having-let-loose she-buffalo-of afterbirth remained that-for two

gaḍī pāṭh'vūn vaśīd ān'la. Tē vaśīd dōn tīn
servants having-sent medicine was-brought. That medicine two three

vaśīd mil'vūn maśīs ghāt'la. Tithūn-puḍha
medicines having-mixed to-the-she-buffalo were-administered. Thence-further

tāk ḍhavaḷ'la. Tithūn-puḍha bāk'rī khāūn sāt āṭh
butter-milk was-churned. After-that bread having-eaten seven eight

āḷā-chī lōk baliv'lī. Aḷā-chī lōk bal'vūn kāmās
lane-of people were-called. Lane-of people having-called to-work

lāūn bāk'rī khāūn gōrā-kaḍē gēlō. Punā gōrā-
having-applied bread having-eaten cattle-towards I-went. Again cattle-

kaḍa ḍzāūn mas pāilī; mas pāili tar nikāl
towards having-gone she-buffalo was-seen; she-buffalo was-seen then very

ṭhak'lī. Tithūn punā, 'hī mar'tē,' sam'dzūn kāhī-tarī vaśīd
was-exhausted. Thence again, 'this dies,' considering something medicine

hagāva, mhaṇūn Durgās gēlō. Punā Mad'kōpās gēlō,
should-be-found, therefore to-Durga I-went. Again to-Madkōpa I-went,

Nāgur'ḍyās gēlō, av'śīd ghēūn tīn tās rātrīs garās
to-Nagurḍa I-went, medicine having-taken three hours at-night to-home

gēlō. Tithūn puḍhē jēdzh'rūn tē vakhād
went. Thence afterwards having-pounded (the-medicine) that medicine

maśīs pājiv'la. Tuk'ḍā khāūn
to-the-she-buffalo was-caused-to-be-drunk. A-piece-(of-bread) having-eaten

ḍzarā paḍ'lō. Dōn tās rātr as'tānā gōr
for-a-while I-laid-(myself). Two hours night while-remained cattle

sōḍ'lī.	Tīthūn	garās	ānūn	vāsar	sōḍ'lī.
was-let-loose.	*Thence*	*to-house*	*having-brought*	*the-young-ones*	*were-loosened.*
Vāsar	sōḍūn	hātā-var	bēghī-bēghī	bāk'rī	ghēūn
The-young-ones	*having-loosed*	*on-the-hand*	*quick-quick*	*bread*	*having-taken*
lav'kar	Tīrth'kuṇḍēs	ālō,	tīthūn	kachērīs	ālō.
soon	*to-Tirthakund*	*I-came,*	*thence*	*to-the-court*	*I-came.*

FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night. As soon as I got up in the morning the young buffaloes were let loose. Then a she-buffalo had a miscarriage. Therefore two servants were sent for medicine. I mixed two or three different drugs and administered the mixture to the she-buffalo. Then I had to churn buttermilk, and then I had something to eat. Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle. I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda. I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo. Then I ate a piece of bread and went to sleep for a moment. When two hours were left of the night I let the cattle loose. Then I brought the young buffaloes to the house and let them loose. Then I took some bread in my hand and quickly went to Tirthakund and thence to the court.

BHAṆḌĀRĪ.

Bhaṇḍārī is the dialect of the Bhaṇḍāris, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan; thus, *paḍ'lā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan; thus, *tuḏzā sabda mī kadī-bī mōr'lā nāy*, thy word by-me at-any-time-even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhaṇḍārī has also been forwarded from Ratnagiri. Like the specimens of Saṅgamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhaṇḍārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

[No. 24.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀRĪ DIALECT. (STATE JANJIRA.)

कोनी एका मनुशास दोन सोकर होत। त्यातना धाकला बाबाला म्हतला, बाबा, इष्टकीचा जो वाटा मना यायचा हाय तो दे। मंग त्यान त्यास माल जिनगी वाटून दिली। मंग थोडक्या दिसानी धाकला सुलगा आपल समद जमा करून दूरच्या मुलखात गेला, आनि थत उदलपानानि वागून आपली सर्व संपता उधलली। मंग सगली संपता उधलल्या-वर त्या मुलखात मोठा दुकाल पडला। त्या-मुल त्याला गरिबी आली। तवाँ तो त्या मुलका मदील एका गिरिस्ता-जवल हाला। त्यानी त्याला शेतात डुकर चरवायला पाठविला। तवाँ डुकर कोंडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि कोनी-बी त्याला काही द्येत नायसा झाला। मंग तो सुद्दी-वर येऊन बोलला, माज्या बाबाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक मरताँ। मी उटून आपल्या बाबा-कड जाईन आनि त्याला म्हनन बाबा, मिनी देवा-कडे ना तुज्या-इकड पाप केल हाय। आता या घडीशी तुजा सुलगा मी न्हव, असा माज्या मनाला आला। तू आपल्या एकाद्या चाकरा परमान मला वागव। मंग तो उटून-शेनी आपल्या बाबा-कड गेला॥

[No. 24.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BHAṆḌĀRĪ DIALECT. (STATE JANJIRA.)

TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā manukshās dōn sōkʿra hōta. Tyat-nā dhākʿlā
Certain to-a-man two sons were. Them-in-from the-younger
bābā-lā mhatʿla, 'babā, ishṭakī-tsā dzō vāṭā ma-nā yāyʿtsā hāy
the-father-to said, 'father, the-estate-of what share me-to to-come is
tō dē.' Maṅg tyā-na tyās māl-jinʿgī vāṭūn dilī. Maṅg
that give.' Then him-by to-him property having-divided was-given. Then
thōḍʿkya dīsa-nī dhākʿlā mulʿgā āpʿla samʿdā dzamā karūn
a-few days-after the-younger son his-own all together having-made
dūrʿchyā mulʿkhāt gēlā, āni thata udalʿpanā-nē vāgūn
distant into-country went, and there prodigality-with having-behaved
āpʿlī sarv sampatā udhalʿlī. Maṅg sagʿlī sampatā udhalʿlyā-var
his-own all property was-squandered. Then all property having-squandered-after
tyā mulʿkhāt mōṭhā dukāl paḍʿlā. Tyā-mula tyā-lā garibī ālī.
that into-country great famine fell. Therefore him-to poverty came.
Tavā̃ tō tyā mulʿkhā-madil ēkā giristā-dzaval rhālā. Tyā-nī tyā-lā
Then he that country-in-from one householder-near lived. Him-by him-to
ēsātāt ḍukʿra tsarʿvāy-lā pāṭhʿvilā. Tavā̃ ḍukʿra kōṇḍa khātāt tyā-var
in-a-field swine to-graze was-sent. Then swine husk eat that-on
tyā-nī āpʿlā pōṭ bharāvā̃ asā vāṭʿlā̃, āni kōnī-bī tyā-lā
him-by his belly should-be-filled so it-appeared, and anyone-even him-to
kāhī dyēt nāyʿsā dzhālā. Maṅg tō suddī-var yēūn hōlʿlā,
anything giving not-so became. Then he senses-on having-come said,
'mājyā bābā-chyā kitīk tsākʿrās mhop bhākʿri hay, āni mī
'my father-of how-many servants-to much bread is, and I
bhuka marʿtā. Mī uṭūn āpʿlyā bābā-kaḍa dzāīn āni tyā-lā
by-hunger die. I having-arisen my father-to will-go and him-to
mhanan, "bābā, mi-nī dēvā-ikʿḍa nā tujyā-ikʿḍa pāp kēla hāy. Ātā
will-say, "father, me-by God-against and thee-against sin done is. Now
yā ghaḍī-śī tudzā mulʿgā mī nhava, asā mājyā manā-lā ālā. Tū
this time-from thy son I am-not, so my mind-to came. Thou
āpʿlyā ēkādyā tsākʿrā parʿmān ma-lā vāgav."' Maṅg tō uṭūn-śēnī
thy one servant like me treat."' Then he having-arisen
āpʿlyā bābā-kaḍa gēlā.
his father-to went.

ṬHĀKʿRĪ.

Ṭhākʿrī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Ṭhākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marathī current in the Dekhan. Thus, cerebral *ḷ* and *ṇ* are usually distinguished from the corresponding dental sounds, and *ḍ* has been preserved after vowels. Compare words such as *dukāḷ*, famine; *māṇʿsā-lā*, to a man; *paḍʿlā*, he fell. The pronunciation of *ṇ* is, however, probably that of a dental *n*, for we find both *ṇ* and *n* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 25.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀKʿRĪ DIALECT. (DISTRICT KOLABA.)

कुना माणसाला दोन मुलग होत । त्यातला धाकटा मुलगा बाबाला म्हनायला, बाबा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग बापानें वांटा दिला । तो समदा पैसा गुंडाळून दूर देशाँत गेला । तिकड जाऊन समदा पैसा उधळून टाकला । मग त्या देशाँत दुकाळ पडला । तवा खरचाची अडचण पडली । मग तिथ सावकारा-कड चाकरीस राहिला । सावकारान त्याला डुकर चारावयाला शेताँत पाठविला । डुकर खाऊन टरफल टाकत त्या-वर पोट भरीन । त्याला कोणी काइ दिल नाहीं ॥

TRANSLITERATION AND TRANSLATION.

Kunā māṇʿsā-lā dōn mulʿga hoṭa. Tyātʿlā dhākʿṭā mulʿgā
Certain man-to two sons were. Them-among the-younger son

bābā-lā mhanāyʿlā, 'bābā, dʒō-kāy ishṭakī-ṯsā vāṭā asēl tō
the-father-to said, 'father, whatever estate-of share will-be that

mādʒhā dē.' Maṅg bāpā-nē vāṭā dilā. Tō samʿdā paisā
mine give.' Then the-father-by share was-given. He all money

guṇḍāḷūn dūr deśāt gēlā. Tikʿḍa dʒāūn samʿdā paisā
having-gathered far to-country went. There having-gone all money

udhʿḷūn ṭākʿlā. Mag tyā dēśāt dukāḷ paḍʿlā. Tavā
having wasted was-thrown. Then that in-country famine arose. Then

kharʿṯsā-chī aḍʿṯsaṇ paḍʿlī. Mag tiṭha sāvʿkārā-kaḍa ṯsākʿrīs rahilā.
expenditure-of difficulty arose. Then there rich-man-with for-service stayed.

Sāvʿkārān tyā-lā ḍukʿra ṯsāravʿya-lā śētāt pāṭhavilā. Ḍukʿra khāūn
The-man-by him swine feeding-for in-field was-sent. Swine having-eaten

ṭarʿphala ṭakat, tyā-var pōṭ bharīn. Tyā-lā kōṇī
husks used-to-throw, that-on belly (I-)shall-fill. Him-to (by-)anyone

kāi dila nāhī.
anything was-given not.

The Ṭhāk'rī dialect of Nasik is also closely related to the current Marāṭhī of the Dekhan. Thus, the cerebral *ḍ* and *ḷ* are both retained; compare *ghōḍā*, a horse; *paḷ*, run. The cerebral *ṇ* is occasionally changed to *n*; thus, *pānī*, water. Usually, however, we find forms such as *kōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkan forms, such as *istav*, fire; *yēl*, time; *tyā-na*, by him; *ḍuk'ra*, swine; *asan*, I shall be; *jyēlā*, he went. In *tā ḍuk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarāti.

On the whole, the Ṭhāk'rī of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkan, as will be seen from the beginning of the Parable of the Prodigal Son which follows:—

[No. 26.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK'RĪ DIALECT. (DISTRICT NASIK.)

कोण्या एका माणसाला दोन मुल ह्ती । आणि त्याच्या पैकी नव-तरणा ह्ता त्यानी बापाला सांगितल की माझा हिसा मला द्यावा । आणि ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा ह्ता, तो सर्व जमा करून भोजन जेला । आणि तेथे उधळपणे वागून आपली संपता उडविली । मग ती दवलत उडवून दिली, भिकारी झाला, म्हणजे त्या देशात दुस्काळ पडला । त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर जी टरफल खात होते त्या-वर पोट भरावे असे वाटले । आणि त्याला कोण्ह काँहीं दिल नाहीं । मग तो सुद्धी-वर येऊन सांगल, माझ्या बापाच्या किती मोलकऱ्याँस भरपुर भाकर आहे; आणि मी भुकन मरतो । म्या उठून आपल्या बापा-कडे जाईन व त्याला म्हणन, हे बापा, मी देवा-समोर व तुझ्या समोर पाप केल आहे ॥

[No. 26.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK'RĪ DIALECT. (DISTRICT NASIK.)

TRANSLITERATION AND TRANSLATION.

Kōnya-ēkā māṇ'sā-lā dōn mula vhatī. Āṇi tyā-chyā-paikī nava-
A-certain man-to two children were. And them-of-from-among fresh-and-
tar'ṇā vhatā tyā-ni bāpā-lā sāṅgit'la kī, 'mādzhā hisā ma-lā
young (who-)was him-by father-to it-was-told that, 'my share me-to
dyāvā.' Āṇi tī sampatā vaṭūn dēlī. Mag thōḍ'kyā
should-be-given.' And that property having-divided was-given. Then a-few
div'sat dhāk'ṭā mul'gā vhatā, tō sarv dzamā karūn jhēūn
in-days the-younger son was, he all together having-done having-taken
jēlā. Āṇi tēthē udhaḷ'paṇē vāgūn āp'lī sampatā uḍavilī.
went. And there with-extravagance having-lived his-own property was-squandered.
Mag tī dav'lat uḍ'vūn dilī, bhikārī dzhala, mhaṇ'jē tyā
Then that property having-wasted was-given, poor (he-)became, that-is that
dēśāt duskāḷ paḍ'lā. Tyā muḷā-nā tyā-lā mōṭhī aḍ'tsaṇ paḍū
in-country famine fell. That on-account-of him-to great difficulty to-fall
lāg'lī. Tēvhā mag tō tyā dēśātīl ēkā garastā dzavaḷ dzāūn
began. Then after he that country-in one householder near having-gone
rāhilā. Tyā-na ḍuk'ra tsārāy'la śētat pāṭhavilā. Tī ḍuk'ra jī
remained. Him-by swine to-graze in-the-field he-was-sent. Those swine which
tar'phala khāt hōtē, tyā-var pōṭ bharāvē asē vāṭ'le. Āṇi
husks eating were, that-upon belly should-be-filled so it-appeared-(to-him). And
tyā-lā kōṇha kāhī dila nāhī. Mag tō suddhī-var yēūn sāṅg'la,
him-to anyone anything was-given not. Then he senses-on having-come said,
'mājhyā bāpā-chyā kitī mōl'karyāṁs bhar-pur bhākar ahē; āṇi mī
'my father's how-many to-labourers sufficient bread is; and I
bhuka-na mar'tō. Myā uṭhūn āp'lyā bāpā-kaḍē dzāūn va tyā-lā
hunger-with am-dying. I having-arisen my-own father-to will-go and him-to
mhaṇan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē."'
will-say, "O father, by-me God-before and of-thee before sin done is."'

In Thana, Ṭhākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarāṭī. Compare forms such as *dēi-dz̲ō*, give; *bhuka*, with hunger; *ākhōn*, at last. The termination of the dative is usually *l*; thus, *ābbāl*, to the father; *māl*, to me; *tyadz̲hal*, to him. The case of the agent of personal pronouns ends in *hān*; thus, *mahān*, by me; *tuhān*, by thee. Compare the dialectical forms *mahā*, my; *tuhā*, thy. Note the use of the particle *kari*, how? why? which corresponds to *ki nāi*, why not? namely, in colloquial Marāṭhi.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀK'RĪ DIALECT. (DISTRICT THANA.)

एका मानसाला करी दीन ल्योक इत । धाकटा ल्योक आब्याला म्हनिला, आब्या, माल माभ्या इष्टकाची वाँटणी वाटून देईं जो । आब्यान त्याभ्हल त्याचा वाटा वाटून देला । मग उल्हे रोजान तो धाकटा ल्योक आपला वाटा झेऊन दूर मुलखात परागंदा झाला । तेंठ उधळापणान वागून सगळाँ इष्टाक बोडसयिलाँ । तेंठ अवघा खर्सून टाकिल्या-वर त्या मुलखात बहूँच दुकोळ पडिला । मन्हून तो बहूँच भुक मरू लागला । तईं तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्येन त्याजला शेरड चाराया शेतात धाडिला । तेंठ शेरड झाडपाला खात तसच आपुन खाव न रहावँ अस त्याचे मनात वाटलँ । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुद्धी-वर येऊन म्हनिला, माभ्या अब्याच्या घरी कवढक तरी मंजरेच गडी पोट-भ पोटाल आन खातान, आन मा करी इकडँ भुक मरतो । इठून मा माभ्या आब्याक जाईन आन त्याभ्हल जाऊन सांगन, आब्या, महान देवाचा आन तुझा बहूच पाप केला । ते अवढा दी महान फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुझ च्यार चाकार आहांत तसा माल ठेईं जो । आखोनतो आपल्या आब्या-कड आल ॥

[No. 27.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

ṬHĀKʰRĪ DIALECT. (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ēkā mānʰsā-lā karī dōn lyōk huta. Dhākʰṭā lyōk ābbā-lā mhanilā,
One man-to namely two sons were. The-younger son father-to said,
'ābbā, māl mājhyā ishṭakā-chī vāṭʰnī vaṭūn dēī-dẕō.' Ābbān
'father, me-to my property-of share having-divided give.' The-father-by
tyādzhal tvā-ṭsā vāṭā vātūn dēlā. Mag ulhē rōdzān tō dhākʰṭā
him-to his share having-divided was-given. Then few days-in that younger
lyōk āpʰlā vāṭā jhēūn dūr mulʰkhāt parāgandā dzhāla. Tē̃ṭha
son his share having-taken far to-country migrating became. There
udhaḷāpaṇān vāgūn sagʰḷā̃ ishṭāk bōḍʰsayilā̃. Tē̃tha avʰghā
riotousness-with having-behaved all property was-squandered. There all
kharsūn ṭakilya-var tyā mulʰkhāt bahū̃-ṭs dukōḷ paḍilā. Manhūn
having-spent throwing-after that in-country mighty famine arose. Therefore
tō bahū̃-ṭs bhuka marū lāgʰlā. Tar̃ tō tyā mulʰkhāt ēkā garastā-chyā
he very-much with-hunger to-die began. Then he that in-country one householder-of
gharī dẕāūn rahilā. Tyēn tyā̃dẕ-lā śērʰḍa ṭsārāyā śētāt dhāḍilā.
in-house having-gone stayed. Him-by him goats to-tend in-field was-sent.
Tē̃ṭhā śērʰḍa dzhāḍʰṇālā khāt tasa-ṭs āpun khāva na
There goats tree-leaves ate thus himself-by it-should-be-eaten and
rahāvā̃ asa tyā-ṭsē manāt vāṭʰlā̃. Tyā̃dẕ-lā karī kōnī-ṭs
it-should-be-lived thus his in-mind it-appeared. Him-to namely (by-)anyone-even
annā-ṭsā nakh-parī dēlā nāhī̃. Ākhō tō sudhī-var yēūn mhanilā,
food-of a-nail-even was-given not. At-last he senses-on having-come said,
'mājhyā ābbā-chyā gharī kavʰḍhak tarī mañjʰrē-ṭsa gaḍī pōṭ-bha
'my father's in-house how-many indeed hired servants belly-full
pōṭāl ān khātān, ān mā karī ikʰḍā bhuka marʰtō. Iṭhūn mā mājhyā
belly-for food eat, and I namely here with-hunger die. From-here I my
abbak dẕaīn an tyadzhal dẕāūn sāṅgan, "abba, mahan Dēva-ṭsa ān
to-father will-go and him-to having-gone will-say, "father, by me God-of and
tudzhā bahū-ṭs pāp kēlā. Tē avʰdhā-dī mahān phēḍilā. Ātā
thy great-indeed sin is-done. That so-many-days by-me was-expiated. Now
pun māl karī lyōk sāṅgū na-kō. Dẕasa tudzha chyār ṭsakār
again me-to indeed son to-say not-proper-is. As thy four servants
ahā̃t, tasā mal thēī-dẕō."' Ākhōn tō āpʰlyā ābba-kaḍa āla.
are, so me keep."' Lastly he his father-near came.

KARHĀḌĪ.

Karhāḍī is the language of the Karhaḍā Brāhmans. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhāḍī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *ṇ* and cerebral *ḷ* are distinguished from the corresponding dental sounds; *ḍ* is not changed to *r* after vowels; and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhaṇālā*, he said; *dukal*, famine; *ghōḍā*, a horse; *tũ mār^atōs*, thou strikest, and so on.

It is possible that Karhāḍī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father; *āus*, a mother; *tēēdũ*, oblique *tsēḍ^avā*, a daughter The verb substantive is *hãy*, I am; *hās*, thou art; *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them; and the use of the cerebral *ṇ* in forms such as *tē-ṇā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga; thus, *māṇ^asāḷ*, to a man. Besides, we also find forms such as *āp^aṇās*, to himself; *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀḌĪ DIALECT. (BOMBAY TOWN.)

एका मानसा: दोन मुलगे होते । तेंतला धाकटा मूल बापाशी: म्हणाला, तुजे कडेन जाँ काय डबोलाँ हाय तेंतला जाँ काय मज येताँ ताँ मज दे । मग बापाशीन आपले बोनवेचे वाँटे करून तेंस दिले । थोड्याच दिसाँत धाकट्या मुलान जाँ काय आपणास आल्लाँ ताँ एकठँय केलान नी तो मग घरानु भाइर जाऊन लांबच्या एका गाँवास हायला । आणी तेंत तेणा जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेचे कडे काय नायसाँ झालाँ तेधवाँ त्या गाँवाँत मोठा दुकळ पडला आणि तेस खावेस जेव्हेस मिळे-ना-सा झालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे हीं हायला । तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुंडा

खाईत तो सुद्धाँ खाजन तो पोट भरास बची पण तेस कोणी काय दिलाँ नाय । तेवाँ तेचे डोळे उघडले आणि तेस वाटलाँ माझे बापाशीचे हीं कितकी मानायाँ: पोटभर खाजन उरे इतकी भाकरी मिळते आणि मी असा उपाशी मरतों । मी आताँ उठून बापाशी-कडे जाईन नी बापाशी: सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुझा मुल म्हणास मज योग्यता नाईँ । तर आताँ तूँ मज मानाया सारखा घराँत घेव । मग तो तेथन उठून बापाशीचे हीं आला । बापाशीन येताना तेस दुरनु बइतला नी तेस तेची दया आली नी तेणा धावत जाजन तेच्या गळेस वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हाँ मुलान बापाशी: म्हटलान कीं मी तुज्या समोर देवाचा अपराध केलाय आणि तुझा मूल म्हणून घेवेची योग्यता मज हायली नाईँ । तर तूँ आताँ मज आपला मानाया सारखा घेव । मग बापाशीन मानायाँ: साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी ह्येस घाला, आणि ह्येचे हाताँत घालास एक मुदी नी पायाँत घालास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥

[No. 28.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

KARHĀPĪ DIALECT. (BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān^nsāḥ don mul^lgē hōtē. Tēnt^llā dhāk^ltā mūl bāpāśiḥ
One man-to two sons were. Them-in-from younger son father-to
mhaṇālā, 'tujē kaḍēn dz̃ā-kāy ḍabōlā̃ hāy, tēnt^llā dz̃ā-kāy madz
said, 'of-thee at whatever property is, that-in-from whatever me-to
yētā̃ tā̃ madz dē.' Mag bāpāśīn ap^llē bōnāvē-ṭsē vā̃ṭē
comes that me-to give.' Then the-father-by his-own property-of divisions
karūn tẽs dilē. Thōḍyā-ṭs disā̃t dhāk^ctyā mulān
having-made to-them were-given. A-few-only in-days the-younger son-by
dz̃ā-kāy āp^nṇās allā̃ tā̃ ēk^cthāy kēlān nī tō mag gharān-nu
whatever to-him came that together was-made and he then house-from
bhāir dzaun lāmb^chyā ēkā gā̃vas rhay^llā. Āṇi tēnta tē-nā
out having-gone distant one to-village lived. And there him-by
dz̃ā-kāy hōtā̃ tyā-chī vāṭ-lāv^llīn. Mag dz̃ēdh^cvā̃ tē-ṭsē-kaḍē kāy
whatever was that-of was-squandered. Then when him-of-with anything
nāy^ssā̃ dzhālā̃ tēdh^cvā̃ tyā gā̃vā̃t mōṭhā dukaḷ paḍ^llā, āṇi tēs khavēs
not-as became then that into-village great famine fell, and to-him to-eat
dzēvhēs miḷē-nā-sā̃ dzhālā̃. Tēdh^cvā̃ to tyā gā̃vā̃t^clyā ēkā sāv^ckārā-ṭsē
to-dine was-not-got-so became. Then he that village-in-of one rich-man-of
rhī rhāy^llā. Tē-ṇā tēs ap^lle maḷēt ḍuk^crā̃ rākhās dhāḍ^llān.
in-house lived. Him-by to-him his-own into-field swine to-tend it-was-sent.
Tēdh^cvā̃ ḍuk^crā̃ dzō kuṇḍā khāit tō suddhā̃ khāūn tō poṭ bharās
Then the-swine which husks ate that even having-eaten he belly to-fill
baghī, paṇ tēs kōṇī kāy dilā̃ nāy. Tēvā̃ tē-ṭsē ḍōḷē
would-see, but to-him (by-)anyone anything was-given not. Then his eyes
ughaḍ^llē, āṇi tēs vāṭ^llā̃, 'mādzhē bāpāśi-ṭsē rhī kit^cē
opened, and to-him it-appeared, 'my father-of in-house how-many
mānāyā̃ḥ pōṭ-bhar khāūn urē it^ckī bhāk^crī mil^ctē, āṇi
to-servants belly-full having-eaten would-be-spared so-much bread is-got, and
mī asā upāśī mar^cṭō̃ Mī ātā̃ uṭhūn bāpāśī-kaḍē dz̃āīn
I thus without-food die. I now having-risen father-to will-go
nī bāpāśīḥ sāṅgēn kī, "mī Dēvā-chī ṭsūk kēlī hāy, nī tī
and father-to will-tell that, "by-me God-of fault made is, and that

tudzē samōr, tēvẽ̄ tudzhā mul mhaṇās madz yōgyᵃtā nāĩ. Tar
of-thee before, then thy son to-be-called me-to fitness is-not. Then
ātã̄ tũ̄ madz manāyā sārᵃkhā gharẽ̄t thēv.'' Mag tō tēthᵃna
now thou me-to a-servant like into-house keep.'' Then he from-there
uṭhūn bāpāśī-ṭsē rhĩ̄ ālā. Bapaśīn yēta-nā tēs
having-risen father-of to-house came. The-father-by while-coming to-him
dur-nu baĩṭᵃlā, nī tēs tē-chī dayā ālī, nī tē-nā
from-a-distance was-seen, and to-him his compassion came, and him-by
dhāvat dzāūn tē-chyā gaḷēs vēṅg mārᵃlīn, nī tya-ṭsā mukā
running having-gone of-him to-neck embracing was-struck, and his kiss
ghētᵃlān. Tēvhẽ̄ mulān bāpāśiḥ mhaṭᵃlān kĩ̄, 'mī tujyā
was-taken. Then the-son-by the-father-to it-was-said that, '(by-)me of-thee
samōr Dēvā-ṭsā apᵃrādh kēlāy, āṇi tudzhā mūl mhaṇūn ghēvē-chī
before God-of sin done-is, and thy son having-said taking-of
yōgyᵃtā madz rhāyᵃlī nāĩ. Tār tũ̄ āṭã̄ madz āpᵃlā mānayā
fitness me-to remained not. Then thou now me-to thy-own a-servant
sārᵃkhā thēv.' Mag bāpāśīn mānāyãḥ sād ghātᵃlān nī sāṅgitᵃlān,
like keep' Then the-father-by servants-to word was-put and it-was-told,
'ēk ṭsakōṭ-sā pōśākh āṇā nī hyēs ghālā, āṇi hyē-ṭsē hāṭã̄t ghālās
'one excellent dress bring and to-this put, and of-this on-the-hand to-put
ēk mudī nī pāyã̄t ghālās dzutã̄ dyā.. Āṇi āmī jēvuyã̄ āṇi mag
one ring and on-the-feet to-put shoes give. And we let-dine and then
maudz mārᵃyã̄. Kāraṇ hā madzhā mūl mēlᵃlā, tō ādz jivā
merry let-make. Because this my son was-dead, he to-day alive
dzhālāy; āṇi nāyᵃsā dzhālᵃlā, tō ādz madz gārᵃlā.'
has-become; and lost had-become, he to-day me-to was-found.'

GHĀṬĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhor State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *ḍ* is preserved after vowels, and the cerebral *ḷ* is not always changed to *l*; compare *ghōḍā*, a horse; *ḍōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mē ḏzātō*, I go; *tū ḏzātōs*, thou goest.

The verb substantive forms its present tense as in the Konkan; thus, singular, 1, *hāy*; 2, *hais*; 3, *hāy*; plural, 1, *hāū*; 2, *hāy'sā*; 3, *hāy'tī*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *ḏzātōyā*, he goes; *dyētōyās*, thou art giving; *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkan Standard of Marāṭhī.

[No. 29.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT. (DISTRICT KOLABA.)

यका मानसाला दोन ल्याक व्हत । आन धाकला ल्याक बाला म्हनाला, बाबा, माज्या वाटनीची जिनगानी माला द्यो । आन बान आपली जिनगानी त्येसनी वाटून-शानी दिली । आन ले दीस काई जाल नाहीती इकत्या मंदी धाकल्या ल्याकान समद यका जागी गोळा क्येल आन यका दूर देसाला निघून-शानी ग्येला, आन तथ आपली जिनगानी समदी व्हाटल तस खर्च करून गमा वली । आन समदी खर्चल्या-वर त्या देसा-मंदी दांडगा दुकल पडला, आन त्येची उपास-मार चालली । आन त्यो मंग त्या देसच्या यका पांढरपेशा-कड जाजन चाकरी हायला । आन त्येन त्येला आपल्या शेता-मंदी डुकर पोसाया लावला । आन डुकर टरपाल खात ती खुशाल खाजन त्येन आपल प्वाट भरून घेतल असत । का म्हनाल, तर त्येला कोनी-बी कायी द्येई-ना । आन मग त्येला सूद आली आन म्हनाला माज्या बाच्या रोजगाशा-मंदी कैकानाला प्वाट भरून उर इकती भाकर मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी बा-कड जाजन त्येला म्हनन, बाबा देवाचा मी गुना आन तुज्या म्होर क्येला, आन तुजा ल्याक म्हनून घ्याया सारखा बी मी नाही । तर तू मला रोजगाशा सारखा ठेव । आन त्यो उटून आपल्या बा जवल आला ॥

[No. 29.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

GHĀṬĪ DIALECT. (DISTRICT KOLABA.)

TRANSLITERATION AND TRANSLATION.

Yakā	mānʷsā-lā	dōn	lyāk	vhata.	Ān	dhākʿlā	lyāk	bā-lā
One	*man-to*	*two*	*sons*	*were.*	*And*	*the-younger*	*son*	*father-to*
mhanālā,	'bābā,	mājyā	vāṭʿnī-chi	jinʿgānī	mā-lā	dyā.'	Ān	
said,	*'father,*	*my*	*share-of*	*property*	*me-to*	*give.'*	*And*	
bān	āpʿlī	jinʿgānī	tyēs-nī	vāṭūn-āānī	dilī.	Ān	lai	
the-father-by	*his-own*	*property*	*them-to*	*having-divided*	*was-given.*	*And*	*many*	
dīs	kāī	dzāla	nahītī	ikʷtyā	mandī	dhākʿlyā	lyākān	samʿda
days	*some*	*became*	*not*	*that-much*	*in*	*the-younger*	*son-by*	*all*
yakā	dzāgī	gōlā	kyēla	ān	yakā	dūr	dēsā-lā	
one	*in-place*	*collected*	*was-made*	*and*	*one*	*far*	*country-to*	
nighūn-āānī	gyēlā.	Ān	tatha	āpʿli	jinʿgānī	samʿdī		
having-departed	*he-went.*	*And*	*there*	*his-own*	*property*	*all*		
vhāṭʿla	tasa	kharṭs	karūn	gamāvʿlī.	Ān			
it-seemed-(to-him)	*thus*	*spending*	*having-made*	*was-squandered.*	*And*			
samʿdī	kharṭsʿlyā-var	tyā	dēsā-mandī	dāṇḍagā	dukal	paḍʿlā,		
all	*spending-after*	*that*	*country-in*	*mighty*	*famine*	*fell,*		
ān	tyē-chī	upas-mār	tsālʿli.	Ān	tyō	maṅg	tyā	dēsʷchyā
and	*his*	*starvation*	*began.*	*And*	*he*	*then*	*that*	*country-of*
yakā	pāṇḍhar-pēśā-kaḍa	dzāūn	tsākʿrī	rhāyʿlā,	ān	tyēn		
one	*citizen-near*	*having-gone*	*in-service*	*remained,*	*and*	*him-by*		
tyē-lā	āpʿlyā	śētā-mandī	ḍukʿra	pōsāyā	lavʿlā.	Ān		
him	*his*	*fields-in*	*swine*	*to-feed*	*was-employed.*	*And*		
ḍukʿra	ṭarʷpāl	khāt	tī	khuśāl	khāūn	tyēn	āpʿla	
swine	*husks*	*were-eating*	*those*	*gladly*	*having-eaten*	*him-by*	*his*	
pvāt	bharūn	ghētʿla	asʿta;	kā,	mhanāl,			
belly	*having-filled*	*taken*	*would-have-been;*	*why,*	*(if-)you-will-say,*			
tar	tyē-lā	kōnī-bī	kāī	dyēī-nā.	Ān	mag		
then	*him-to*	*anyone-even*	*anything*	*would-not-give.*	*And*	*then*		
tyē-lā	sūd	ālī,	ān	mhanālā,	'mājyā	bā-chyā	rōdz-gāryā-mandī	
him-to	*sense*	*came,*	*and*	*he-said,*	*'my*	*father-of*	*servants-among*	

kaikānā-lā pvāṭ bharūn urā ikʷtī bhakar milʷtīyā,
several-to belly having-filled might-be-spared so-much bread is-got,
ān mī bhukā marʷtōyā. Mī ātā uṭūn-śānī bā-kaḍa dzāūn
and I hungry am-dying. I now having-arisen father-to having-gone
tyē-lā mhanan, "bābā, Dēvā-ṯsā mī gunā ān tujyā mhōr
him-to will-say, "father, God-of by-me sin and thee before
kyēlā. Ān tudzā lyāk mhanūn ghyāyā sārʷkhā bī mī nahī.
was-done. And thy son having-said to-take worthy even I am-not.
Tar tū ma-la rodz-gārya sārʷkhā ṭhēv."' Ān tyō uṭūn
Then thou me servant like keep."' And he having-arisen
āpʷlyā bā dzaval ālā.
his father near came.

SAṄGAMEŚVARĪ.

Saṅgamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kuḍāḷi, the northernmost dialect of Kōṅkaṇī.

Specimens of Saṅgamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Saṅgamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pāṇī sirᵉlã*, the water entered, where *sirᵉlã* is the Konkan form corresponding to *śirᵉlẽ* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp. 33 and 64.

For our knowledge of Sangamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

E and *o* are apparently both long and short, as is the case in Kōṅkaṇī. The short pronunciation must be inferred from writings such as *dikīl*, for *dēkīl*, even; *kuṭā*, for *kōṭā*, was.

Cerebral *ḍ* after vowels remains, as is also the case in Kōṅkaṇī; thus, *ghōḍā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā*; thus, *hā*, this; *tā*, that; *ḏ̱ā*, who.

The verb substantive forms its present as follows,—singular, 1, *hãy*; 2, *hãyᵉs*; 3, *hāy*; plural, 1, *hãv*, 2, *hãv*; 3, *hāit*. Similarly the present tense of finite verbs is *mī mārᵉtã(y)*, I strike; 2, *mārᵉtāyᵉs*; 3, *mārᵉtāy*; plural, 1, *mārᵉtãv*; 2, *mārᵉtãv*; 3, *mārᵉtāyᵉt*, and *mārᵉtāt*.

In these forms, as in all other essential points, Saṅgamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

[No. 30.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

KONKAN STANDARD.

SAṄGAMEŚVARĪ DIALECT. (BOMBAY TOWN.)

एका मनुष्यास दोन लेक ह्ते । आनी त्याँतला धाकटा आपल्या बापास म्हनाला, बाबा तुझ्या जिनगीचा जा हिसा माझ्या वाँटणीस येल ता मला देस । मग त्यान त्याँसनी आपल्या जिनगीची वाँटणी करून दिली । आनी मग थोड्याच दिसाँत धाकट्या लेकान आपला सगला पैसा अडका गोला केलान नी परागंदा झाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान । आनी जवाँ तिरकीस म्हाग झाला तवाँ त्या देसाँत मोटा दुकल पडला नी ह्यास उपास पडूँ लागल । मग त्या गाँवाँतल्या एका समरत गिरेस्ता जवल गेला नी त्या गिरेस्तान ह्यास डुकराँ चारायास शेता-वर घाडलान, नींडुकराँ जा कुंडा खायत ता खाऊन दिकील ह्यान्यास ता राजी झाला पन त्यास कोन काय देय-ना । जवाँ सुद्दी-वर आला तवाँ ता बोलला माझ्या बाबाच्या घराँत किती कामकरी पोट-भर खातायत नी दुसऱ्याँस घालतायत नी मी इतँ भुकन मरताँ । मी उठून बापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्याँ समुर मी परमेसराचँ पाप केलँ नी लोकाँनीं मला तुजा लेक म्हनावँ अशी काय आताँ माजी लायकी नाय । तवाँ आताँ मला घराँत कामकऱ्या सारखा राबायस ठेव । असँ म्हनून ता ततन उठला नी बापसा-कडे आला । त्याच्या बापसान त्यास लांब असताँना पाह्यलान नी त्यास दया आली नी धाँवला नी त्यास मिठी मारलान नी त्याचा मुका घेतलान । मग लेकान बापास सांगितलान बाबा तुज्या देकत मी परमेसराचँ पाप केलँ । तवाँ आताँ मला तुजा लेक म्हनून घ्यायची सरम वाटते । पन बापसान गड्यास नी सांगितलान अरे ह्यास चांगल्याँत चांगलीं-सीं कापडँ ह्येसायास देसा नी ह्याच्या हाताँत आंगठी घाला नी पायाँत घालायस पायतन देसा नी पोटभर खावन पिवन आजचा वकत मजा मारा । कारन हा माजा लेक मेला ह्ता ता आज जिता झाला सांडला ह्ता ता आज मला गवसला । तवाँ ते आनंदाँत गरक झाले ॥

त्याचा थोरला लेक मल्येंत ह्ता । ता घरा जवल जवाँ येतोय तवाँ त्यास गानँ नाचनँ ऐकायस आलँ । तवाँ त्यान एका गड्यास साद घातलान नी

हैं काय म्हनून इचारलान । तवाँ त्या गद्यान सांगितलान तुजा भाव आलाय नी ता कुशाल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप आला नी ता घराँत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवन्या करायस लागला । लेकान बापसास परत बोलनँ केलान बाबा आज इतकी वर्सँ मी तुज्या कड खपतोँ नी तुजा हुकूम कद्दी मोडला नाय । असँ असून तूँ मला सोबत्याँ-बरोबर बसून पोस्त करायस एक शेलडुँ सुद्दाँ दिलँस नायस । नी ज्यानँ तुजा सगला पैका रांड-मंदीँ घालवलान ता हा तुजा लेक आल्या-बराबर त्याच्या नावान सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी जँ काय माजँ तेँ तुजँच । पन आपुन सर्वांनी आनन करावा हें चांगलँ हाय । कारन हा तुजा भाव मेलला व्हता ता जिता झाला नी जा सांडला व्हता ता पुना गावला ॥

[No. 30.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

SAṄGAMĒSVARI DIALECT. (BOMBAY TOWN.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyās dōn lēk vhatē. Ānī tyā̃t'lā dhāk'tā
Certain to-a-man two sons were. And them-in-from the-younger
āp'lyā bāpās mhanālā, 'bābā, tujhyā jin'gī-ts̱ā dzā hisā
his-own to-father said, 'father, thy property-of which share
majhyā vā̃ṭ'ṇis yēl tā ma-lā dēs.' Mag tyā-na tyā̃s-nī āp'lyā
my to-share will-come that me-to give.' Then him-by to-them his-own
jin'gī-chī vā̃ṭ'nī karūn dilī. Ānī mag thōḍyā-ts̱ disā̃t
property-of division having-made was-given. And then a-few-only in-days
dhāk'tyā lēkān āp'lā sag'lā paisa-aḍ'ka gōla kēlan
the-younger by-son his-own entire money-and-other-things together was-made
nī parāgandā dzhālā. Tik'ḍa tyā-na āp'lā sag'lā paisā-aḍ'kā
and vagrant he-became. There him-by his-own entire money-and-other-things
khyāl-girī karūn ghālav'lān; ānī dzavā̃ tir'kīs mhāg
licentiousness having-done was-squandered; and when to-a-pie wanting
dzhālā tavā̃ tyā dēsā̃t mōṭā dukal paḍ'lā nī hyās upās
he-became then that in-country great famine fell and to-this fasting
paḍū̃ lāg'la. Mag tyā gā̃vā̃t'lyā ēkā sam'rat girēstā-dzaval
to-fall began. Then that village-in-from one rich householder-near
gēlā; nī tyā girēstān hyās ḍuk'rā̃ ts̱ārāyās śētā-var dhāḍ'lān;
went; and that by-householder to-this swine to-graze the-field-to it-was-sent;
nī ḍuk'rā̃ dzā kuṇḍā khāy'ṭ tā khāūn dikīl rhānyās tā rājī
and swine which husks ate that having-eaten even to-live he ready
dzhālā, pan tyās kōn kāy dēy-nā. Dzavā̃ sudī-var
became, but to-him anyone anything would-give-not. When senses-on
ālā tavā̃ tā bōl'la, 'majhya baba-chya gharā̃t kitī kām-karī poṭ-bhar
came then he said, 'my father's house-in how-many workers belly-full
khātāy'ṭ nī dus'ryā̃s ghāl'tāy'ṭ, nī mī hatā̃ bhukan mar'tā̃. Mī
eat and to-others give, and I here by-hunger die. I
uṭhūn bāp'sā-kaḍē dzāy'n nī tyās mhanan, "bābā, tujyā ḍōlyā̃
having-arisen father-to will-go and to-him will-say, "father, thy eyes

samur mi Par'mēs'rā-tsā pāp kēlā nī lōkā̃-nī̃ ma-lā tudzā
before by-me God-of sin was-done and the-people-by me-to thy
lēk mhanāvā̃ aśī kāy ātā̃ mājī lāy'kī nāy. Tavā̃ ātā̃ ma-lā
son it-should-be-said such what now my fitness is-not. Then now me-to
gharā̃t kām-karyā sār'khā rābāy's ṭhēv.'' ; Asā mhanūn ta tata-na
in-the-house a-worker like to-labour keep.'' ' So saying he from-there
uṭh'lā nī bāp'sā-kaḍē ālā. Tyā-chyā bāp'sān tyās lāmb as'tā̃-nā
arose and father-to came. His father-by him distant while-he-was
pāhy'lān nī tyās dayā ālī nī dhā̃v'lā nī tyās mīṭī
it-was-seen and to-him pity came and he-ran and to-him embracing
mar'lān nī tyā-tsā mukā ghēt'lān. Mag lēkān bāpās
was-struck and his kiss was-taken. Then by-the-son to-the-father
saṅgit'lan, 'baba, tujyā dēkat mī Par'mēs'rā-tsā pāp kēlā.
it-was-said, 'father, thy in-presence by-me God-of sin was-done.
Tavā̃ ātā̃ ma-lā tudzā lēk mhanūn ghyāy-chī saram vāṭ'tē.' Pan
Then now me-to thy son having-said taking-of shame appears.' But
bāp'sān gaḍyās-nī sāṅgit'lān, 'arē, hyās tsāṅg'lyā̃t tsāṅg'lī̃-sī̃
by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such
kāp'ḍē nhēsāyās dēsa; nī hyā-chyā hātā̃t āṅg'ṭhī gālā nī pāyā̃t
clothes to-wear give; and of-this in-hand a-ring put and on-feet
ghālāy's pāy'tana dēsā; nī pōṭ-bhar khāv'n-piv'n ādz-tsā
to-put sandals give; and belly-full having-eaten-and-drunk to-day-of
vakat madzā mārā. Kāran, ha madzā lēk mēlā vhatā, tā ādz
time merriment make. Because, this my son dead was, he to-day
jitā dzhālā; sāṇḍ'lā hutā, tā ādz ma-lā gavas'lā.' Tavā̃ tē ānandā̃t
alive became; lost was, he to-day me-to is-found.' Then they in-joy
garak dzhālē.
absorbed became.

Tyā-tsā thōr'lā lēk malyē̃t vhatā; tā ghara-dzaval dzavā̃ yētōy
His eldest son in-the-field was; he house-near when came
tavā̃ tyās gānā natsnā aikāy's ālā. Tavā̃ tyā-na ēkā gaḍyās
then to-him singing dancing to-hear came. Then him-by one to-servant
sād ghāt'lān nī, 'hē̃ kāy?' mhanūn itsār'lān. Tavā̃ tyā
word was-put and, 'this what?' saying it-was-asked. Then that
gaḍyan sāṅgit'lān, 'tudzā bhav ālay, nī tā kuśāl parat ālāy
by-servant it-was-told, 'thy brother is-come, and he safe back is-come
mhanūn hā san tujyā bāp'sān kēlān.' Tavā̃ tyās kōp ālā,
therefore this festival thy father-by is-made.' Then to-him anger came,
nī tā gharā̃t kāy dzāy-nā. Mhanūn bāpūs bhāy'r ālā
and he in-the-house at-all would-not-go. Therefore the-father out came

nī tyā-chyā inav'nyā karāy's lāg'lā. Lēkān bāp'sās parat
and him-of entreaties to-make began. The-son-by to-the-father in-return
bōl'nā kēlān, 'bābā, ādz it'kĩ varsā mī tujyā-kaḍa khap'tõ nī
speech was-made, 'father, to-day so-many years I of-thee-near labour and
tudza hukūm kaddī mōd'lā nāy. Asã asūn tũ ma-lā
thy order ever was-broken not. This being by-thee me-to
sōb'tyã-barōbar basūn pōst karāy's ēk śēl'ḍũ suddã dilās
friends-with sitting a-feast to-make one small-goat even was-given-by-thee
nāy's. Nī jyā-nã tudzā sag'lā paikā rāṇḍ-mandī ghālav'lan tā
not. And whom-by thy all money harlots-among has-been-spent that
hā tudza lek ālyā-barābar tyā-chyā nāvān san kar'tōs.'
this thy son came-as-soon-as of-him in-the-name a-festival makest.'
Tyā-var bāpūs lākās bōl'lā, 'tũ mādzē-dzaval rōdz-tsā as'tōs
Upon-that the-father to-the-son said, 'thou me-with always art
nī dzã-kāy mādzã tẽ tudzã-ts. Pan āpun sarvã-nī ānan
and whatever mine-(is) that thine-alone-(is). But us all-by joy
karāvā hẽ tsāṅg'lã hāy. Kāran, hā tudzā bhāv mēl'lā vhatā,
should-be-made this good is. Because, this thy brother dead was,
tā jitā dzhālā; nī dzā sāṇḍ'lā vhatā, tā punā gāv'lā.'
he alive has-become; and who lost was, he again is-found.'

BĀNKŌṬĪ.

The variety of Saṅgamēśvarī spoken by Muhammadans is usually called Bānkōṭī, *i.e.*, strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Saṅgamēśvarī. The pronouns 'that' and 'who' are, however, *tō* and *ḏzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan; thus, *mē mār'tō*, I strike.

The Hindōstanī suffix *vālā* is used to form nouns of agency; thus, *sēt'vālā*, a cultivator; *ḏukan'vala*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 31.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT. (MANDANGAD, DISTRICT RATNAGIRI.)

कोन एका मानसास दोन मुलग होते । आनि त्या-पैकीं धाकटा आपल्या बापास म्हतला, बाबा, आमच्या मालमत्त्या-पैकीं जो हिसा माज्या वाट्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्याँजला वाटून-शान दिली । फुडे थोड्या दिसाँनीं त्या धाकट्या मुलाची जो काय इष्टक होती तीं सगली गोला करून शानि तो एका दूर द्यासा-मदीं गेला । थिते चैनी-बाजी-मदीं सगली आपली दौलत घालवली । जवाँ आपली सगली दौलत त्यान घालवली, तवाँ त्या द्यासात मोटा दुकल पडला । आनि तो भिकारी झाल्या-मुले त्यास खाया पिया मिले-नाय-साँ झालाँ । आनि त्या द्यासा-मदीं याका शारात जाजन-शानि एक्या गिरस्ता-कडे तो चाकरीस हाला । त्या गिरस्तान आपली डुकराँ राखाव त्याला आपल्या शाता-मदीं धाडला । आनि ते वेलस डुकराँ जाँ भुसकाट खात होतीं ताँ जरी त्याला कोनी दिलाँ असताँ तरी ताँ खान्यास तो तयार होता ॥

[No. 31.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KONKAN STANDARD.

BĀNKŌṬĪ DIALECT. (MANDANGAD, DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Kōn ēkā mān'sās dōn mul'ga hōtā. Āni tyā-paikĩ
Certain one to-man two sons were. And them-from-among
dhāk'ṭā āp'lyā bāpās mhat'lā, 'bābā, ām-chyā māl'mattyā-paikĩ
the-younger his-own to-father said, 'father, our property-from-among
dzō hisā mājyā vāṭyā-ṭsā āsal tō ma-lā dyāvā.' Āni
what share my share-of may-be that me-to should-be-given.' And
tyān āp'lī māl'mattā tyãdz-lā vāṭūn-śān dilī. Phuḍē
by-him his-own property them-to having-divided was-given. Afterwards
thōdyā disã-nĩ tyā dhāk'ṭyā mulā-chī ji-kāy ishṭak hōtī tī sag'lī
a-few days-in that younger son-of whatever estate was that all
gōlā karūn-śāni tō ēkā dūr dyāsā-madĩ gēlā. Thitē
together having-made he one distant country-into went. There
chaini-bājī-madĩ sag'lī āp'lī daulat ghālav'lī. Dzavã āp'lī sag'lī
luxurious-living-in all his-own property was-wasted. When his-own all
daulat tyān ghalav'lī, tavã tyā dyāsāt mōṭā dukal paḍ'la; ani
property by-him was-wasted, then that country-in great famine fell; and
tō bhikārī dzhālyā-mulē tyās khāyā-pīyā milē-nāy-sã
he beggar having-become-owing-to to-him to-eat-and-to-drink was-got-not-thus
dzhalã. Āni tyā dyāsā-madĩ yākā śārāt dzāūn-śāni ēkyā
it-became. And that country-into one in-town having-gone one
girastā-kaḍē tō ṭsāk'rīs rhālā. Tya girastan āp'lī ḍuk'rã
householder-near he for-service remained. That householder-by his-own swine
rākhāy tyā-lā āp'lyā śātā-madĩ dhāḍ'lā. Āni tē-yēlas duk'rã
to-keep him-to his-own field-into was-sent. And at-that-time the-swine
dzã bhus'kāt khāt hōtĩ tã dzarī tyā-lā kōnī dilã as'tã
which husks eating were that even-if him-to (by-)anybody given had-been
tarī tã khānyās tō tayar hōtā.
still that to-eat he ready was.

BROKEN DIALECTS OF THANA AND THE KONKAN.

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kathōḍī, which is originally a Bhīl dialect closely related to Khāndeśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Varlī. The Vārlīs, as also the Kātkarīs, are said to be more like the Bhīls than the Kōḷīs. Their dialect is still more influenced by Marāṭhī than Kātkarī.

Lastly there are three small dialects in Thana, *viz.*, Vāḍ'val, Phuḍ'gī, and Sāmvēdī, which still have preserved many of the characteristic features of Gujarātī Bhīlī.

KĀTHŌḌĪ OR KĀTKARĪ.

The Kāṭkarīs are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Katkarī and sometimes Kāthōḍī or Kātvaḍī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
TOTAL	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kathōḍī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkarīs all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*; thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marathī of the Konkan, while the suffix agrees with Khāndeśī and Gujarātī. The Marathī form in *tsā* is also used; thus, *mājyā bā-chyā tsāk'rā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house; *sōk'rā* and *sōk'rē*, sons; *mā-nā*, my; *tu-nā*, thy; and *tujhyā samōr*, before thee; *tō*, that, and *yē*(*ghōḍā*), this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhã*; 2, *ahẽs*; 3, *āhã*; plural, 1, *āhẽv*; 2, *āhã*; 3, *āhāt* and *āhãt*. The past tense is 1, *hat*(*ā*); 2, *hatā*(*s*); 3, *hatā*; plural, 1, *hatav*; 2, *hatā*; 3, *hatāt* or *hutāt*. Another base *hī* occurs in forms such as *hinā*, he was; *hināt*, they were; *hī-hina* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was.

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present; thus, *mā dz̲ā̃hã̃*, or *dz̲ātā-hã̃*, I go; *mā marā-hã̃*, I die; *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *kuṭhas*, thou beatest; *rahas*, thou livest, he lives; *yēha* and *yēhē*, he comes, *vāṭēha*, it appears. Compare Khāndēśī *maras*, present singular of *mar-na*, to die.

The past tense is formed as in Khāndēśī; thus, *gyā*, he went; *āṇā*, he came; *rahᵉnā*, and *rahᵉnā-hā*, he lived; *aḍᵉṯ̲ṯ̲an paḍ-nū*, difficulty arose; *yē kōnā-posūn ikat lidās*, from whom did you buy this? *mā pāp karā-hã̃*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāi-nã̃*, having eaten; *vaṭīhīn*, having divided; *ilhīn*, having come; *mālᵉmalā sōpī ṭākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōḍī is now, to a great extent, that of a Marāṭhī dialect, but that the originally different character is still easily recognised.

[No. 32.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀṬHŌḌĪ DIALECT. (DISTRICT KOLABA.)

SPECIMEN I.

एकी बाहासला दोन सोइरा हतात। त्यांतला लहान सोइरा बाहासला इसा आख, बा आपला काय आहाँ त्यांतला वाटा माला द्ये। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन दूर मुलुखाँत ग्या। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकाल पडना। तठ त्यानी अडचन पडनी। तधवाँ त्या-पा काँहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखाँ डुकराँ चारुला ज। तठ खावला काय नाहीं। तवाँ डुकराँ खाइनाँ टाकत तो पोल मा खाइ रहाँ, इस त्यानी मनात आनँ। त्याला कोनी काही ओपेलँ नाहीं। मंग तो शुद्धि-वर आना। मानी बासनी घर बहु गडी खपईत, त्याँला पोटभर भाकर मिळइ। मा भुकेनी मराहाँ। मा उठीन बाहाँस-कड जाईन बाहाँस मा आखीन बा मा बाहासनी देखत देवानी उलट पाप कराहाँ। आता-पसून तुना सोइरा मा नाहीं। माला गड्या-सारा ठ्येव। इसा म्हणून तो त्यान बाहास-कडे ग्या। तो दूर हता ते त्याला बासनी हेरा। त्यानी मनाँत वाइट वाटना। तो धावदी ग्या आनी त्यानी बगडीला मिठी मारी बाहासनी त्याला शुळा दिना। मंग बाहास-ला सोइरा आख, बा मातुम्या-समूर देवानी उलट पाप करहाँ। आताँ मानी बाहासना माला नाव आखुला लाज वाटेइ। बा गड्याला म्हने, ज नी मानी सोइराला चकोट अंगरखा घाल। त्यान हताँत आंगुठली घाल, आनि त्यानी पायमाँ जोडा घाल। मंग आपण सगळे जण खाँव नी सण करूँ। कारण माना सोइरा मरनेल तो जिवा थीना; तो गयेल तो आना। मंग ते सण करूँ लागनात॥

ओळ्याँत वडील सोइरा शेताँत हता। तो आपले घर आना तो हेरे गाना नी नाच हता। त्यान गड्याला बाहरा आनि गड्याला सोद हता, ईँ काय। मंग गडी आँख तुना भाऊस आना, आनि बासला व्येस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घराँत जा नाही। त्याना बास बाहेर इईन त्याला समजवला लागना। मोठ्या सोइयानी बाहासला आँखाँ, ईँ हेर,

ओढा वर्सा तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं। तरी माने मैतरा बरोबर मयी खुशाली कारी म्हणून बोकड्या आम्हाँस दिन्हेल नाहीं। आनि तुनी धाकटे सोहयानी जिंदगी कसबिणी बरोबर नादीं लागना नी उडावी टाकी, त्यासाठी ओढी मोठी जेवणावळ कसा करीस। तेधवां बाइसनी सोहराला आखाँ, सोहरा, तूँ माने पाटी नेहमी आहाँस, माना काय आहाँ ती सगळा तुनाच आहाँ। मजा करवाँ हसवाँ खेळवाँ इँ करुला हता। कारन तुना भाऊस मरना हता तो जिवा थीहीन आना; जो गयेल तो आताँ साँपडना॥

[No. 32.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ DIALECT. (DISTRICT KOLABA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēkē bāhās-lā dōn soh'ra hatāt. Tyā̃t'lā lahān sōh'rā bāhās-lā
One father-to two sons were. Them-among the-younger son father-to
isā ākha, 'bā, āp'lā kāy āhā̃, tyā̃t'lā vātā mā-lā dyē.' Maṅg
so said, 'father, ours what is, that-in-from share me-to give.' Then
tyā-nī vāṭlīn dinā. Maṅg tō paisā līhīn dūr mulukhā̃t
him-by having-divided was-given. Then he money having-taken far in-country
gya. Tyā-nī tik'ḍē ḏzāhīn sārā paisā uḍ'vā. Āni taṭha dukaḷ
went. Him-by there having-gone all money was-squandered. And there famine
paḍ'nā. Taṭha tyā-nī aḍ'ṯsan paḍ'nī. Tadhavā̃ tyā-pā kā̃hī nāhī.
arose. There him-of difficulty arose. Then him-near anything was-not.
Maṅg tō sav'kārā-kaḍa ṯsāk'rī rahā-na. Tyā-na isā ākhā̃, 'ḍuk'rā̃
Then he a-rich-man-with in-service stayed. Him-by so it-was-said, 'swine
ṯsāru-lā ḏza.' Taṭha khāva-lā kāy nāhī. Tavā̃, 'ḍuk'rā̃ khāi nā̃
feeding-for go.' There eating-for anything was-not. Then, 'the-swine having-eaten
ṭākat, tō phōl mā khāi rahā̃,' isa tyā-nī manāt ānā.
used-to-throw, that husk I having-eaten stay,' so his in-mind came.
Tyā-lā kōnī kāhi ōpēlā nāhī. Maṅg tō śuddhi-var ānā. 'Mā-nē
Him-to by-anyone anything woe-given not. Then he senses-on came. 'My
bās-nē ghar bahu gaḍī khapahant; tyā̃-lā pōṭ-bhar bhākar milaha.
father's in-house many servants working-are; them-to belly-full bread is-got.
Mā bhukē-nē marāhā̃. Mā uṭīn bāhā̃s-kaḍa ḏzāīn bāhā̃s mā ākhīn,
I hunger-with dying-am. I will-arise father-to will-go father-to I will-say,
"bā, mā bāhas-nī dēkhat Dēvā-nī ulaṭ pāp karāhā̃. Ātā-pasūn
"father, (by-)me father-of in-sight God-of against sin done-is. Now-from
tu-nā sōh'rā mā nāhī. Mā-lā gaḍyā-sārā ṭhyēr."' Isā mhaṇūn tō tyā-na
thy son I am-not. Me servant-like keep."' So having-said he his
bāhās-kaḍē gyā. Tō dūr hatā tē tyā-lā bās-nī hērā. Tyā-nē manā̃t
father-to went. He far was then him the-father-by it-was-seen. His in-mind
vāiṭ vaṭ'na. Tō dhāv'dī gyā āni tyā-nī bag'ḍī-lā miṭhī mārī
bad appeared. He running went and him-by ribs-to embracing was-struck

bāhās-nī tyā-lā guḷā dinā. Maṅg bāhās-lā sōh'rā ākha, 'bā, ma
the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me
tajhyā-samōr Dēvā-nī ulaṭ pap karahā̃. Ātā̃ mā-nē bāhās-nā wa-lā nāv
thee-before God-of against sin done-is. Now my father-of me-to name
akhu-lā lāj vāṭēha.' Bā gaḍyā-lā mhanē, 'dza nī mā-nē sōh'rā-lā
to-say shame seems.' The-father servant-to said, 'go and my son-to
ṭsakōṭ angar'khā ghāl. Tyā-na hatā̃t āṅguṭh'lī ghāl, āni tyā-nī pay-mā̃
good robe put. His on-hand ring put, and his feet-on
dzōḍā ghāl; maṅg āpaṇ sag'ḷē dzaṇ khā̃v nī saṇ karū̃. Kāraṇ
shoes put; then we all men will-eat and holiday will-make. Because
mā-nā sōh'rā mar'nēl, tō jivā thīnā; tō gayēl, tō ānā.' Maṅg tē saṇ
my son had-died, he alive became; he had-gone, he came.' Then they holiday
karū̃ lāg'nāt.
to-make began.

Ōḍhyā̃t vaḍīl sōh'rā śētā̃t hatā. Tō āp'lē ghar ānā, tō hērē,
In-the-meantime elder son in-field was. He his-own house came, he saw,
gānā nī nāṭs hatā. Tyā-na gaḍyā-lā bāh'rā āni gaḍyā-lā sōda-hatā,
singing and dance was. Him-by servant-to it-was-called and servant-to asked-was,
'ī kāy?' Maṅg gaḍī ā̃kha, 'tu-nā bhāūs ānā, āni bās-la byēs
'this what?' Then the-servant said, 'thy brother came, and father-to good
rīti-na bhēṭ'nā, mhaṇūn taṭha mōṭhī jēv'ṇāvaḷ ghāli-hī.' Tō rāgīnā,
way-in met, therefore there great feast put-is.' He got-angry,
gharā̃t dzā nāhī. Tyā-nā bās bāhēr ihin tyā-lā sam'dzav'lā lāg'nā.
in-house went not. His father out having-come him to-entreat began.
Mōṭhyā sōh'ryā-nī bāhās-lā ā̃khā̃, 'ī hēr, ōḍhā varsā tu-nī ṭsāk'rī
The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service
karī; tu-nī gōshṭ mā kadī mōḍēl nāhī. Tarī mā-nē mait'rā barōbar
was-done; thy word I ever broke not. Yet my friends with
mayī khuśālī karī mhaṇūn bōk'dyā āmhā̃s dinhēl nāhī. Āni tu-nī
by-me merriment may-be-made therefore goat to-us was-given not. And thy
dhāk'ṭē sōh'ryā-nī jind'gī kas'biṇī barōbar nādī lag'nā nī uḍāvī
younger son-by property harlots with connection was-made and having-squandered
ṭakī, tyāsāṭhī ōḍhī moṭhī jēv'ṇāvaḷ kasā karīs?' Tēdhavā̃ bāhās-nī
was-thrown, him-for so-great big feast how is-made?' Then the-father-by
sōh'rā-lā ākhā̃, 'sōh'rā, tū̃ mā-nē pāṭī nēh'mī āhā̃s, mā-nā kāy āha
the-son-to it-was-said, 'son, thou me-of with always art, mine what is
tī sag'ḷa tu-nā-ṭs āhā̃. Maḍzā kar'vā̃ has'vā̃ khēḷ'vā̃ ī karū-lā hatā.
that all thine-only is. Feast to-make to-laugh to-play this to-do was.
Kāraṇ tu-nā bhāūs mar'nā hatā, tō jivā thīhīn ānā; dzō gayēl,
Because thy brother dead was, he alive having-become came; who had-gone,
tō ātā̃ sā̃paḍ'nā.
he now was-found.

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌḌĪ OR KĀTKARĪ DIALECT. (STATE JANJIRA.)

SPECIMEN II.

A TALE.

दोन दोस एकेच वाटन संगत जाहँव। त्याना नदरमा एक आस्वल पडनेल। त्यामा एक बिहीनी एका झाडा-वर चढनेल, आन झाडाच्या खांद्यामा आपना जीव जगवा दपना। बीसरा आपल्या एकल्याच्यान अस्वला समोरानी नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा। त्यान मरुना ढोंग लीदाना कारन त्यान ऐकीला व्हाता, आस्वल मुरदाना सीवत नाहा। तो पडना आहा ती आस्वल त्याच्या डोयपा आनी आन त्याना काळींज कान आन नाक गंदवा पर त्या मानसान हालवेल नाही, दम धरी रहना, आन ती आस्वल तो मरी-गई ये ध्यानमा लीदा। ती आस्वल हेरी गई। ती आस्वल दुर पडनी पीहीला मानूस झाडा-वरून खाल उतरना आन बीसयाना आखा, आस्वल तुज्या कानामा काय गुंदव हती। तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा। त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा। त्यान बडाच आखा, जा मानूस कासनीमा आहा ता आपल्या बचावाचा ईचार करयाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही॥

TRANSLITERATION AND TRANSLATION.

Dōn dōs ēkē-ts vāṭ-na saṅgat dzāhāv. Tyā-nā nadar-mā ēk
Two friends the-same way-by in-company were-going. Them-of sight-in one

āsval paḍ'nēl. Tyā-mā ēk bihīnī ēkā dzhāḍā-var tsaḍh'nēl, ān dzhaḍā-chya
bear fell. Them-in one fearing one tree-on climbed, and the-tree-of

khāndyā-mā āp'nā jīv dzag'vā dap'na. Bīs'rā āp'lyā ēk'lyā-chyān
the-branches-in his-own life to-save hid. The-second his-own by-self-alone

asvalā samōrānī nībāv lāgār nāhā, āsā hērānī dzamīnī-var
of-the-bear in-front protection would-occur not, so seeing the-ground-on

paḍʰnā ān marʰna-na nimīt lida. Tyā-na maru-nā ḍhōṅg lidā-nā
fell and death-of pretence was-taken. Him-by dying-of pretence taking-of
kāran, tyān aikēlā-vhātā, āsval murʰdā-nā sivat nāhā. Tō paḍʰnā-āhā
reason, by-him heard-was, bear a-corpse-to touching not-is. He fallen-was
tī āsval tyā-chyā ḍōy-pā ānī ān tyā-nā kāḷiṇḍz kān ān nāk
that bear his head-near came and his heart ears and nose
gandʰvā, par tyā manʰsān halʰvēl nāhī, dam dharī rahʰnā,
smelled, but that by-man it-was-moved not, breath having-held ke-remained,
ān tī āsval tō marī-gaī yē dhyān-mā lidā. Tī āsval hērī
and that bear then dead-is this mind-in was-taken. That bear having-seen
gaī. Tī āsval dur paḍʰnī, pīhilā mānūs ḍzhāḍā-varūn khāl utarʰnā
went. That bear far went, the-first man the-tree-from-on down alighted
an bīsʰrya-nā akhā, 'āsval tujyā kānā-mā kāy gundava hatī?' Tō
and the-other-to said, 'the-bear thy ear-in what whispering was?' He
ākhā, 'mi tyā-nā tōṇḍ tujyā kānā-pā hērā.' Tyā-nā dōsʰdār bōlā, 'tyā-mā
said, 'I his mouth thine ear-near saw.' His friend said, 'that-in
mōṭhā-sā dapāḍā nāhā. Tyān vaḍā-ts ākhā, dzā mānūs kāsʰnī-mā
so-great a-secret was-not. Him-by so-much was-said, what man difficulty-in
ahā tā āpʰlyā batsavā-tsā īchar . karʰvāhā ān āpʰlyā dōsʰdārā-nā
is then his-own protection-of thought should-be-made and his-own friends-to
phasʰvāhā yē lōkā-sī saṅgat karʰvā nāhī.'
should-be-deceived such people-with company should-be-made not.'

FREE TRANSLATION OF THE FOREGOING.

THE TRAVELLERS AND THE BEAR.

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath; and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret; he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No. 34.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌṬĪ OR KĀTKARĪ DIALECT. (DISTRICT THANA.)

SPECIMEN III.

किन्या एका मानसाला दोन सोहरा हुतात। त्यातला धाकला बाहासला आखूला लागनाहा, बा मानी काय दौलत बाव्याला येऊनी ती मानी माला वाटा करी दे। मा वाडलाँच राहाँहा। मग त्यान्या बानी त्याला दौलत वाटी दिनी। मंग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी। मग त्यानी सगळा खर्चाँ टाकात मागून त्या देसामा मोठा काळ पडना। त्यामुळ त्याला अडचन पडूला लागनी। तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना। त्या गरस्तानी त्याला डुकर चारूला आपल्या शेतामा घालवाहा। तठ त्याला वाटनाहा डुकरा जी टरफल खाहात तिच खाहीन पोट भरवाँ। दुसर त्याला कोनी काही ओपेल नाही। मग तो सुधी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जबर मंजूरकऱ्या पोट भराहाँ न मा अठ भुकन मराहाँ। मा आता मान्या बास-कड जायन न त्याला आखीन, बा, मा तुना न देवाना बहु अपराद कराहाँ। तूँ माला आता-पासून सोहरा नको आखशील। मा तुना गडी तुन्या गव्यामा रहीन, न पोट भरीन।' तुन्या गव्यामा माला ठेव। मग तो उठीहीन आपल्या बास-कड गेहा। त्यान्या बाहासनी त्याला दुरूच हेराहा न त्याच्या पोटामा रवंदळू लागनाहा। आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना बगडीमा बगडी घालीन त्याला मुका दीनाहा॥

[No. 34.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KĀTHŌṬĪ DIALECT. (DISTRICT THANA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mānʷsā-lā dōn sōhʳrā hutāt. Tyātʰlā dhākʰlā bāhās-lā
Some one man-to two sons were. Them-among the-younger the-father-to
ākhū-lā lāgʷnā-hā, 'bā, mā-nī kāy daulat vātyā-la yēū-nī tī mā-nī
to-say began, 'father, my what property share-to is-to-come that mine
mā-lā vāṭā karī dē; mā vāilā̃-ts rāhā̃-hā.' Mag tyā-nyā bā-nī
me-to share having-made give; I separate shall-live.' Then his father-by
tyā-lā daulat vāṭī dinī. Maṅg thōdʰkyā disā-nī dhākʰlā
him-to property having-divided was-given Then few days-in the-younger
sohʳra sagʰlī daulat lihī-na dúr dēsā-mā gēhā, ān tatha
son all property having-taken far country-in went, and there
udhalʰpanān rahī-na sagʰlī daulat khapʰvī ṭākī. Mag tyā-nī
riotously having-lived all property having-spent was-thrown. Then him-by
sagʰlā kharchī ṭākāt māgūn tyā dēsā-mā mōṭhā kāḷ
all having-spent was-thrown afterwards that country-in great famine
paḍʰnā. Tyā-muḷa tyā-lā aḍʰtsan paḍū-lā lāgʷnī. Tavā tō tyā dēsā-mā
fell. Therefore him-to difficulty to-fall began. Then he that country-in
ēkā garasta dzavaḷ dzāī rahʳnā. Tyā garastā-nī tyā-lā ḍukar tsārū-lā
one householder near having-gone lived. That householder-by him swine to-tend
apʰlyā śētā-mā ghālʳvā-hā. Tatha tyā-lá vāṭʰnā-ha, ḍukʳra jī tarʰphal
his field-in sent-was. There him-to it-appeared, swine which husks
khāhāt ti-ts khāhī-na pōṭ bharʷyā̃; dusʳra tyā-lā kōnī
ate that having-eaten belly should-be-filled; else him-to (by-)anybody
kāhī ōpēl nāhī. Mag tō suddhī-var ihī-na āpʰlyā jīvā-lā
anything given was-not. Then he senses-on having-come his mind-to
ākhū-la lāgānā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā
to-say began, 'my father's in-house a-great-many labourers
pōṭ bharā-hā̃, na mā atha bhuka-na marā-hā̃. Mā ātā mā-nyā
belly fill, and I here hunger-with dying-am. I now my
bās-kaḍa dzāyʰn na tyā-lā ākhīn, "bā, mā tu-na na Dēvā-nā
father-to will-go and him-to will-say, "father, by-me thee-of and God-of

bahu ap'rād karā-hã. Tũ mā-lã ātā-pāsūn sōh'rā nakō ākh'śīl. Mā
much sin done-is. Thou me-to now-from son not will-say. I
tu-nā gaḍī tu-nyā gaḍyā-ma rahīn na pōṭ bharīn. Tu-nyā
thy servant thy servants-among will-live and belly will-fill. Thy
gaḍyā-mā mà-lā ṭhēv."' Mag tō uṭhīhīn àp'lyā bās-kaḍa gēhā.
servants-among me keep."' Then he having-risen his father-to went.
Tyā-nyā bāhās-nī tyā-la durū-ṯs hērā-hā, na tyā-chyà poṭā-ma
His father-by him far-even seen-was, and his belly-in
ravandaḷā lāg'nā-hā, ān dhãv'dī dzāhīn tyā-nā gaḷà-mā mīṭhī ghalī-
to-move it-began, and running having-gone his neck-on embracing put-
hī ān tyā-nā bag'ḍī-mā bag'ḍī ghālī-na tyā-lā gulā dīnā-hā.
was and his neck-on neck having-put him-to kiss given-was.

VĀRLĪ.

The Vārlīs are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Mokhada, Murbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlīs have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhīl dialect, founded on Gujarātī.

The Vārlīs of Thana are also Bhīls, and their language must originally have been of the same kind as other Bhīl dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marathī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarātī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōṭ dz̲ās*, instead of *kōṭhẽ̃ dz̲ātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nẽ̃*, to see. The specimen received from Thana corroborates these statements. *Nāṅg*, see; *nāṅgūn*, having seen, occur, and an instance of the so-called shortening of words is *vichār*, he asked, for which the fuller Marāthī form is *vichārʰlā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marathī of Poona, and, lastly, there is an admixture of Gujarātī.

A is used as in the dialects of the Northern Konkan in many cases where Standard Marāthī has *ē*; thus, *tatha*, there; *paḍʰlā*, it fell; *ḍukʰra*, swine; *sāṅgan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-sī*, from among them; *tēnhã*, by him; *dēvā-t̲ẽ̃*, and *dēvā-chyā*, *ghavã̃*, in God's house; *āhã*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used; thus, *asāmi-na davaḍʰlã*, the man sent him; *maṅgh*, afterwards; *dilhā* and *dilā*, given; *tēnhã* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father; *bhas*, a brother; *ḍukʰra*, swine, etc.

On the other hand, *ṇ*, *ḷ*, and *ḍ* are used as in the Dekhan. Thus, *māṇʰsā-la*, to a man; *dukāḷ*, famine; *paḍʰlā*, he fell. In *milat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarātī element is chiefly seen in the vocabulary. Compare *bijā*, another; *pōtẽ̃*, by himself; *tyā-nē*, his; *marēl*, dead; *dz̲arā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 35.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

VARLI DIALECT. (DISTRICT THANA.)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना वासला विचार, बा इस्टेलाचा भाग जो माला येल तो दे। मंघा बानी इस्टेलाचा भाग सरखा वाँटून दिल्हा। मंघा थोडकेँ दीसानीँ लहाना पोयरा असघ लांव विंजे गावाँत घेन गेला। मंघ तथ जाऊन असघ इस्टेल उधळून टाकला। मंघा तेन्हँ असघ खर्चून टाकल्या-वर तथ मोठा दुकाळ पडला। तैशी त्याला हाल पडलँ। त्या-खाल तो तथचे एका असामी-जवळ जाऊन रहला। ते असामीन त्याला डुकर चाराया त्याच्या शेताँत दवडलँ। तइँ डुकर टरफल खात ती पोतेँ खाऊन पोट भराँव असँ त्याला वाटलँ। पण त्याला कोणी काँहीँ दिलँ नाहीँ। तइँ त्याची सुद जरा वलली न बोलला। माझे बासचेँ घराँ कोठेक मजुराना खाया मिलत आहँ न मी भुकेचा फार आभट्लत आहँ। मी अथशी माझे बा-कडे जाईन न त्याला सांगन, बा मी देवाचेँ उलटाँ न तुझे पुढाँ पाप केला आह। आथाशीँ तुझा पोयरा मी आहे अस तूँ समजशीँ नको। तुझा मी एक चाकरूच जसा आहँ॥

[No. 35.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VĀBLĪ DIALECT. (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān^hsā-lā dōn pōy^hrē hōtē. Tyāt-sī lahānā bās-lā
One man-to two sons were. Them-in-from the-younger father-to
vichār, 'bā isṭēlā-tsā bhāg dzō mā-lā yēl tō dē.' Maṅghā
asked, 'father estate-of share which me-to shall-come that give.' Then
bā-nī isṭēlā-tsā bhāg sar^khā vāṭūn dilhā. Maṅghā thōḍ^akẽ
father-by estate-of share like having-divided was-given. Then few
disā-nĩ lahānā pōy^rā as^gha lāmb bindzē gāvāt ghēn
days-in the-younger son all far another to-village having-taken
gēlā. Mangh tatha dzaūn as^ghā isṭēl udh^ḷūn ṭāk^ēlā.
went. Then there having-gone all estate having-squandered was-thrown.
Manghā tē-nhā as^gha khartsūn ṭāk^lyā-var tatha mōṭhā duka,
Then him-by all having-spent being-thrown-after there great famine
paḍ^ela. Tai-sī tyā-lā hāl paḍ^lā. Tyā-khāl tō tath-tsē ēkā
fell. Therefore him-to distress fell. That-under he there-of one
asamī-dzaval dzāūn rah^lā. Tē asāmī-na tyā-lā ḍuk^ra tsarāyā
person-near having-gone stayed. That person-by him-to swine to-feed
tyā-chyā śētāt davaḍ^lā. Taī ḍuk^ra ṭar^phal khāt tī
his in-field it-was-sent. There swine husks used-to-eat them
pōtẽ khāūn pōṭ bharāva asā tyā-lā vāṭ^lā. Paṇ
himself-by having-eaten belly should-be-filled thus him-to it-seemed. But
tyā-lā kōnī kāhĩ dilā nahĩ. Taī tyā-chi sud
him-to (by-)anybody anything was-given not. Then his consciousness
dzarā val^lī na bōl^lā, 'mādzhē bās-tsẽ gharā kōḍhēk
somewhat was-turned and he-said, 'my father-of in-house how-many
madzurā-nā khāyā milat āhā, na mī bhukē-tsā phār ābh^dalat ahā. Mī
servants-to to-eat got is, and I hunger-of much perishing am. I
ath-sī mādzhē bā-kaḍā dzāūn na tyā-lā sāṅgan, "bā, mī
here-from my father-to will-go and him-to will-say, "father, (by-)me
Dēvā-tsẽ ul^ṭā na tudzhē puḍhā pāp kēlā āha. Āthā-sī tudzha poy^ra mī
God-of against and thee before sin done is. Now-from thy son I
ālē asa tū samadz^śī nakō. Tudzhā mī ēk tsākaru-ts dzasā āhā."'
am thus thou will-consider not. Thy I one servant-only like am."'

VĀḌ^AVAḶ.

The Vāḍvaḷs are one of the sub-tribes of the Pāchkaḷśī Kuṇ^bīs. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassoin, Mahim, and Dahanu. Like the rest of the Pāchkaḷśī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāthi of the Central and Northern Konkan. The cerebral *ḍ* is not, however, changed to *r* after vowels; thus, *ghōḍā*, a horse. The cerebral *ṇ* is often written, but seems to be pronounced as a dental, *n* being often written instead; thus, *pāṇī*, water; but *kōnī*, anyone. The cerebral *ḷ* is used as in the Dekhan; thus, *dōḷā*, an eye; *miḷ^ēlā*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vaḍ^vaḷ shares with several Bhīl dialects. The most important ones are as follows:—

Ch becomes *s* or *ś*; thus, *sākar*, a servant; *sānd*, moon; *śār*, four.

S and *ś* become *h*, *i.e.*, probably the sound of *ch* in 'loch.' Thus, *hōna*, gold; *bah*, sit; *hāṅgat^ēla*, it was said; *hēt*, field; *hēmbar*, hundred. The *s* of the genitive suffix *sa* usually becomes *h* and is often dropped altogether; thus, *bābā-hā*, *bābā-yā* and *bābā ā*, of the father; *tyā gāvśā dukān^ēdārā-hyā mērsan*, from a shopkeeper in the village. Compare the Bhīl dialects of Chhota Udepur, etc.

H is regularly dropped; thus, *āth*, a hand; *āy*, he is. Forms such as *hāy*, he is; *hōtā*, he was, are, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, a kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur; thus, *sāt*, seven; *vīs*, twenty; *pannās*, fifty.

Most of the common characteristics of the current language of Thana occur in this dialect. Thus we find *a* in many places where the dialects of the Dekhan have *é*; compare *dēla*, it was given; *lāg^ēla*, they began.

The Anunasika is usually dropped: thus, *barī māh^ēna*, good men; *tyāt-na*, from among them.

The case of the agent usually ends in *n*; thus, *bābān*, by the father; *tyān*, by him; *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māā*, *māyā*, *māy*, my; *tuā*, *tuvā*, thy; *ām-sā*, our; *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular; the plural forms are 1, (*h*)*āt*, 2, *āhā*, *āt*, 3, (*h*)*āt*. The past tense is 1, (*h*)*ōtāv*, *ōtā*, 2, *hōtā*, 3, *hōtā*; plural, *hōtē*.

The present tense of finite verbs is formed as in the neighbouring dialects; thus, *mār^ētay*, I strike; 2, *mār^ētē*, 3, *mār^ētē*, plural 1, *mār^ētāv*, 2, *mār^ētā*, 3, *mār^ētāt*. 'You go' is *tumē dzā*.

The past tense is regularly formed; thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*; plural 1, *gēlāv*, 2, *gēlā*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive; thus, *ālāy*, he has come; *gēl^ētāv*, I have gone; *mēl^ētā*, he had died. A curious form is *paḷ^ēlāā*, he was lost.

Future forms are *ahēn*, I shall be; *sāllān*, I shall go; *hāṅgēn*, I shall say; *mar^ishīl*, thou wilt strike, etc.

Some forms and words are Gujarāti and not Marāṭhi; thus, *sā*, i.e. *chha*, six; *mērō*, near; *pōtē-hi* (*bāy'kō*), one's own (woman), wife; *bhukē*, with hunger; *pōṭ bharāvō*, the belly should be filled; *tyāt-na*, from among them, etc.

The mixed character of the dialect will be seen from the short specimen which follows.

[No. 36.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

VĀḌ'VAḶ DIALECT. (DISTRICT THANA.)

एका माहणाला दोन पोर होते। त्यातन धकला बाबाला बोलला, बाबा माय वाट्याअ इस्टेक माला दे। मग त्यान त्याला इस्टेक वाटून दिला। मग थोड्या दिहात धकला पोर जकल हावटून लांब गेला, आन तयाला पैसा उडवाया लागला। मग त्यान जकल खपईल्या-वर तयाला मग घणा दुकाळ पडला। त्या-करताँ त्याला आडचण पडली। तवा तो तटनन एकाये मेरे जाऊन रेयला। त्याला त्यान डुकर साराला त्याया हेतात धडल। तवा डुकर जी टरफल खात आहत त्या-अरती त्यान माये पोट भरावो अन त्याला वाटल। आन कोनी त्याला काय देई नाय। मग तो हुदी-वर आला-न बोलला माया बाबाया घरा साकराला कवडी-रोटी आय। पण आते मी भुकी मरतय। मी उठून बाबाया-तय साल्लान आन त्याला हांगेन, बो बाबा, मिन आबाला वेगळ व तुया मेरे पाप केल। आता तुआ होकरा बोलाया मी घटत नाय। माला एका साकरा हारक ठेव। मग तो उठला-न बाबाया मेरे गेला। तो लांब अहे आवद्याँत त्याआ बाबा त्याला बगून कळवळला। मग त्यान धव मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका चेटला। मग पोर त्याआ बोलला, बाबा, मी आबाला वेगळ व तुया मेरे पाप केल। आता तुवा होकरा बोलाला मी घटत नाय। पण बाबान साकराला हांगतल। बर आंगड आणून याआ आंगात घल आणि याआ हातात बाकडा घल आणि पाया-मंद जोडा घल। मग आपण जकले जाण खावन हौस करू। कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला। तवा ते मजा करू लागल॥

[No. 36.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

VĀḌ'VAḶ DIALECT. (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Ēkā māh'ṇā-lā dōn pōr hōtē. Tyāt-na dhak'lā bābā-lā
One man-to two sons were. Them-among-of the-younger father-to
bōl'lā, 'bābā, māy vāṭyāa iṣṭēk mā-lā dē.' Mag tyān tyā-lā iṣṭēk
said, 'father, my share-of estate me-to give.' Then him-by him-to estate
vāṭun dila. Mag thōdyā dihat dhak'lā pōr ḍzak'la
having-divided was-given. Then few in-days the-younger son all
hāv'ṭūn lāmb gēlā, ān tayālā paisā uḍ'vāyā lāg'lā. Mag
having-collected far went, and there money to-squander began. Then
tyān ḍzak'la khapailyā-var, tayālā mag ghaṇā dukaḷ pad'lā.
by-him all being-spent-after, there then mighty famine fell.
Tyā-kar'tā tyā-lā āḍ'saṇ pad'lī. Tavā tō taṭ'nan ēkā-yē mōrē
Therefore him-to difficulty fell. Then he there-of one-of near
ḍzāūn rēy'lā. Tyā-lā tyān ḍukar sārā-lā tyā-yā hētāt
having-gone stayed. Him-to by-him swine feeding-for his in-field
dhaḍ'la. Tavā ḍukar jī ṭar'phal khāt āhat tyā-ar'tī tyān, 'mā-yē
it-was-sent. Then swine which husks eating were them-with by-him, 'my
pōṭ bharāvō,' aha tya-lā vāṭ'la. Ān kōnī tyā-lā kāy
belly should-be-filled,' thus him-to it-appeared. And anybody him-to anything
dēī nāy. Mag tō hudī-var ālā-n bōl'lā, 'mā-yā bābā-yā gharā sāk'rā-lā
gave not. Then he senses-on came-and said, 'my father's in-house servants-to
kav'ḍī rōṭī āy. Paṇ ātō mī bhukē mar'tay. Mī uṭhūn bābā-yā
how-much bread is. But here I with-hunger die. I having-risen father
tay sallan ān tyā-lā hāngēn, "vō bābā, mīn ābā-lā vēgaḷ va tu-yā
to will go and him-to will-say, "O father, by-me Heaven-to against and thee-of
mērē pāp kēla. Ātā tu ā hōk'rā bolāyā mī ghaṭat nāy. Mā-lā ēkā
before sin done-is. Now thy son to-say I worthy not. Me one
sāk'rā hār'ka ṭhēv."' Mag tō uṭh'la-n bābā-yā mērē gēlā. Tō lāmb
servant like keep."' Then he arose-and father-of near went. He far
ahē av'ḍyāt tyā-ā bābā tyā-lā bagūn kaḷ'vaḷ'lā. Mag tyān dhav
is that-in his father him having-seen felt-pity. Then by-him running
mār'lī an tyā-ā gaḷyā-lā aṭī mār'lī va tyā-ā mukā ghēṭ'lā.
was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag pōr tyā-ā bōl'lā, 'bābā, mī ābā-lā vēgaḷ va tu-yā mārē pāp
Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin
kēla. Ātā tu-vā hōk'rā bōlā-lā mī ghaṭat nāy.' Paṇ bābān sāk'rā-lā
is-done. Now thy son to-say I worthy not.' But the-father-by servants-to
hāṅgat'la, 'bara āṅg'ḍa āṇūn yā-ā āṅgāt ghal, āṇi yā-ā hātāt
it-was-said, 'good robe having-brought his on-body put, and his on-hand
vāk'ḍa ghal āṇi pāyā-mand ḍzōḍā ghal. Mag āpaṇ ḍzak'lē ḍzāṇ
ring put and feet-on shoes put. Then we all persons
khāv'n haus karū. Kāraṇ yō mā-ā pūt mēl'tā, tō pun jītā
having-eaten feast shall-make. Because this my son had-died, he again alive
ḍzālā; va paḍ'lōā, tō mil'lā.' Tavā tē maḍzā karū lāg'la.
became; and was-lost, he was-got.' Then they merry to-make began.

PHUḌ'GĪ.

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals.

A list of Standard Words and Phrases in Phuḍ'gī has been received from Thana, and it shows that the dialect is almost identical with Vāḍ'vaḷ. Compare *ghōḍā*, a horse; *pāṇī* and *pānī*, water; *sākar*, a servant; *śār*, four; *hōna*, gold; *sāt*, seven; *vīs*, twenty, etc.

The inflection of nouns and pronouns is the same as in Vāḍ'vaḷ; thus, *tuyā bābā-kyā gharāt kav'ḍē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc.

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vāḍ'vaḷ and Phuḍ'gī are absolutely identical, and it is therefore safer to separate them.

SĀMVĒDĪ.

The Sāmvēdīs live as husbandmen and gardeners in Bassein and Mahim. Their number is estimated at 2,700.

They speak a mixed dialect, the chief components of which are the current Marāṭhī of Thana and vulgar Gujaratī.

Ch has become *s* and *h*; thus, *sākar*, a servant; *nāsʷtyāt*, they dance; *āḍʷhaṇ*, difficulty. The suffix of the genitive is *hō*, *hā* or *ā*; thus, *bāpā-hā*, of a father; *rāṇḍā-ā*, of prostitutes.

S becomes *h*; thus, *dihāt*, in a day; *hōkʷrō*, a son; *hēt*, a field. *Ṇs* becomes *hṇ* and *rs hr*; thus, *māhṇā-dō*, to a man; *vahrē*, years.

Ltl becomes *il*; thus, *bōilō*, he said; *ghāilī*, she was put.

Other phonetical changes are also shared by the neighbouring dialects.

Strong masculine bases form their nominative as in Gujarātī and Kōṅkaṇī; thus, *hōkʷrō*, a son; *vāṭō*, a share. The corresponding feminine plural also ends in *ō*; thus, *rōṭhyō*, breads. The instrumental ends in *ē*, *hē*, and *dē*; thus, *nirbhayē*, without fear; *anandā-hē*, with joy; *bhukē-dē*, with hunger.

The dative ends in *dō*; thus, *mākʷṇā-dō*, to a man. The usual Marāṭhī postpositions *lā* and *tē* (usually *dē*), also occur; thus, *bāpā-lā*, and *bapa-tē*, to the father; *sākʷrā-dō*, to the servants.

The inflection of verbs mainly agrees with the Marāṭhī of Thana; thus, *hā*, thou art; *hāy*, he is; *hāt*, they are; *marʷtō*, I die; *vāṭʷtē*, it appears. The third person masculine of the past tense usually ends in *ō*; thus, *bōilō*, he said; *gēlō*, he went. We find, however, also forms such as *gēlā*, he went; *dhāḍʷlā*, he was sent. The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle; thus, *mēl-tō*, he had died.

On the whole the Sāmvēdī dialect must be characterised as a mechanical mixture of Konkan Marāṭhī and Gujarātī, as will appear from the specimen which follows.

[No. 37.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVEDĪ DIALECT. (DISTRICT THANA.)

कोणे एका माहणादो दोन पुत होते । त्यातने धाकुलो बापाते बोइलो, दादा, जो माहो वीष्टिकीहो वाटो आहिदे तो माहो माते दे । मिंगे त्याह त्यान धन वाटून दिला । मिंगे थोड्या दिहात धाकलो होकरो जकला हवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तेगळा तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायाँ अहँ वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येऊन बोइलो, माहा बापाहा तडे साकरादो कवडे रोठ्यो खायादो हात, अने मे भुकेदे मरते । मे आते बापाहा-तडे जाते आन त्याला हांगाते, ओ बाबा, मे आभाहा इरुद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठेव । मिंगे तो उठून आपल्या बाबा ह्यातो गेला । तो लांब हाय तोव त्याहो बाप त्यादो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला बोइलो, बाबा, आभाहा इरुद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण बाप साकरादे बोइलो । बरा आंगडा हाडोन त्याया आंगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये बेहो । कारण माहो होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनंदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आहो आकिलो । तिगळा एका साकराला हाक मारिली आन इसारला हुं काय हाय । तो बोइलो, तुवो भा आलो अन तो तुआ दादाला हुकाहे मिळालो त्याहाटी मोठा जिवण केले । तिगळा तो रागाहे घराँत खिरे नाय । तिगळे त्याओ बाप बार येओन त्या हमजाज लागलो । तिगळा त्यानें बापाला हांगिला । बग, मे तुई आवडे वहरे साकरी केली, आन

तुईं हांगी कते नाकारली नाय। तो पण होपल्या-बरावर सैन करेईं तरी तु माते बोकरुला दिला नाय। आन जाणे तुआ धन रांडाआ-बरोबर खाला तो तुओ होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले। तिगळा त्याआ बाप बोडलो, तू जकलो जलम माआ मिरे हा, आन माईं जकल धन तुआच हाय। पण आहा आणंद कयो अही रीतस हाय। कारण तुवो भा मेलतो तो जेतो जालो व भालो तो लालो हाय॥

[No. 37.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SĀMVĒDĪ DIALECT. (DISTRICT THANA.)

Kōṇē ēkā māh^ṇā-dō dōn put hōtē. Tyāt-nē dhākulō bāpā-tē
Some one man-to two sons were. Them-in-from the-younger father-to
bōilō, 'dādā, dzō māhō vīshṭēkī-hō vāṭō āhēdē, tō māhō
said, 'father, which my the-estate-of share is, that mine
mā-tē dē.' Miṅgē tyāh tyān dhan vāṭūn dilā.
me-to give.' Then to-him by-him wealth having-divided was-given.
Miṅgē thōḍyā dīhāt dhāk^lō hōk^rō dzak^lā hav^ṭūn kaḍ^sō-kaḍē
Then few in-days the-younger son all having-gathered abroad
gēlō ān nir^bhayē dzaklyā paiśā-hō nikāl pāḍ^lō. Miṅgē tyā-yā
went and without-fear all money-of spending effected. Then him-of
mēr^sā dzak^lā khap^lyō-var tyā gāvā-minē mothō dukāḷ
near-being all being-spent-after that village-in great famine
paḍilō. Tyā-hē tyā-lā āḍ^haṇ dzalī. Tēg^ḷa tō tyā gāvā-minē ḍukar
fell. Therefore him-to difficulty became. Then he that village-in swine
sāryā dhāḍ^lā. Tig^ḷā ḍukar jī hāl^paṭē khātyat tī āpaṇ
to-feed was-sent. Then swine which husks eat that himself-by
khāyā̃ ahā̃ vāṭ^tē. Kōṇē tyā-lā kāy dilā
should-be-eaten thus appears. (By-)anyone him-to anything was-given
nāy. Tig^ḷā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā taḍē
not. Then he senses-on having-come said, 'my father-of place-at
sāk^rā-dō kav^ḍē rōṭhyō khāyā-dō hāt, anē mē bhukē-dē mar^tē.
servants-to how-much breads eating-for are, and I hunger-with die.
Mē ātē bāpā-hā taḍē dzātē ān tyā-lā hāṅgātē, "Ō bābā,
I now father's place-to will-go and him-to will-say, "O father,
mē ābhā-hā irud an tu-yā mērē pāp kēlā. Ātē tuvā
(by-)me Heaven-of against and thee-of before sin is-done. Now thy
hōk^rō hāṅgyā mē hār^sō nāy. Tuyā ēkā sāk^rā hār^kā mā-tē thōv." '
son to-say I worthy not. Thy one servant like me keep." '
Miṅgē tō uṭhūn āp^lyā bābā hyā-tō gēlā. Tō lāmb hāy,
Then he having-risen his-own father this-to went. He far is,
tōv tyā-hō bāp tyā-dō dēkhōn kaḷ^va]^lō ān tyā-nē
then his father him having-seen felt-compassion and him-by
dhāōn tyā-yā galyā-dō āṭhī ghālō ān tyā-dō gōs^ō ghēṭ^lō.
having-run his neck-to embracing was-put and him-to kiss was-taken.

Miṅgē tyā-ō hōkʷrō tyā-lā bōilō, 'bābā, ābhā-hā irud anē
Then his son him-to said, 'father, Heaven-of against and

tu-yā mērē pāp kēlā, anē mē ātē tu-vō hōkʷrō hāṅgyā hārᵉkō
thee-of before sin is-done, and I now thy son to-say worthy

nāy.' Tō-paṇ bāp sākʷrā-dē bōilō, 'barā āṅgᵉḍā hāḍōn
not.' Still-however the-father servants-to said, 'good coat having-brought

tyā-yā āṅgā-minē ghāl, anē yā-yā hātā-minē vākuḍō anē pāyā-minē
his body-on put, and this-of hand-on ring and feet-on

vāṇō ghāl. Miṅgē āpaṇ jīvō majyāyē bēhō. Kāraṇ māhō
shoes put. Then we will-eat in-merriment will-sit. Because my

hōkʷrō mēlᵉtō, tō ātē jētō dzālō; ān bhālō, tō lālō.'
son dead-was, he now alive became; and was-lost, he was-found.'

Tigᵉḷā tē ānandā-hē hāṇḍō lāgᵉlō.
Then they joy-with to-overflow began.

Tigᵉḷā tyā-ō mōṭhō hōkʷrō hētāt hōtō. Tō ghara-ya alō
Then his eldest son in-fields was. He house-to came

tōḍyā-minē turē vādzʷtyāt ān nāsʷtyāt āhō ākilō. Tigᵉḷā ēkā
that-in trumpets they-play and they-dance thus he-heard. Then one

sākʷrā-lā hāk mārllī ān isārᵉlā, 'ī kāy hāy?' Tō
servant-to a-call was-struck and it-was-asked, 'this what is?' He

bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē milālō,
said, 'thy brother came, and he thy father-to happiness-with was-got,

tyāhāṭī mōṭhā jivaṇ kēlē.' Tigᵉḷā tō rāgā-hē gharāt
therefore great feast was-given.' Then he anger-with in-house

khirē-nāy. Tigᵉḷē tyā-ō bāp bār yēōn tyā hāmᵉdzāū
would-enter-not. Then his father out having-come him to-appease

lāgᵉlō. Tigᵉḷā tyā-nē bāpā-lā hāṅgilā, 'bag, mē tu-ī
began. Then him-by the-father-to it-was-said, 'lo, (by-)me thy

āvᵉḍē vahʷrē sākʷrī kēlī, ān tu-ī hāṅgī kaṭē nākārᵉlī
these-many years service was-done, and thy word ever was-neglected

nāy. Tō-paṇ hōpᵉlyā-barābar sain karēī, tarī tu mā-tē
not. Still friends-with merry should-be-made, then (by-)thee me-to

bōkʷru-lā dilā nāy; ān dzā-ṇē tu-ā dhan rāṇḍa-a-barōbar
a-kid was-given not; and whom-by thy wealth prostitutes-of-with

khālā tō tu-ō hōkʷrō ālō, tigᵉḷā tyā-ā karitā mōthē jivʷnē
was-eaten that thy son came, then his for-sake great feast

kēlē.' Tigᵉḷā tyā-a bāp bōilō, 'tū dzakʷlō dzalam mā-ā mirē
was-made.' Then his father said, 'thou all time me-of near

hā, ān mā-ī dzakʷla dhan tu-ā-tē hāy. Pan āhā ānand
art, and my all wealth thine-only is. But thus happiness

karyō-ahī rītas hāy. Kāraṇ tu-vō bhā mēl'tō, tō jētō
should-be-made-thus proper is. Because thy brother dead-was, he alive
dzālō; va bhālō, tō lālō hāy.'
became; and was-lost, he found is.'

In the north of Thana Marāṭhī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māṅgēlās will therefore be subjoined.

The Māṅgēlās are a tribe of fishermen in Thana. The greatest numbers have been returned from Mahim, Bassein and Dahanu. The total number of Māṅgēlas returned at the Census of 1901 were 11,538. The dialect of the Māṅgēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhiwndi. It will be seen that it is a dialect of the same kind as Vāḍ'vaḷ, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāṭhī.

[No. 38.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SO-CALLED MĀNGELĀ DIALECT. (DISTRICT THANA.)

कोण्या एका माणसाला दोन पोरां होतीं। तीमनसो धाकलो बापाला बोललो बापा, जो मालमत्तेहो वाँटो माना येव्याहो तो दे। मिंगे त्याला संपत्ति वाँटून दिली। मिंगे थोड्या दिहान धाकलो पोर सखली जमा करून दूर देशाँत गेलो आणि तवाँ उधळेपणान वागून आपली संपत्ति उडविली। मिंगे त्यान सखली खर्चिल्या-वर त्या देशाँत वोठो दुकाळ पडलो। त्या-सुळें त्याला अडचण पडू लागली। तवाँ तो त्या देशा-मनीं एका माणसा-खनी जाऊन रेलो। त्यान तर त्याला डुकरा सारव्याला आपल्या हेताँत धाडलो। तवाँ डुकराँ जीं टरफळा खात होतीं त्या-वर त्यान आपला पोट भरवें अहे त्याला वाटला। आणि कुण त्याला काय दिलें नय। मिंगे तो शुद्धी-वर येऊन बोललो। माया बापाहो कवडो मोलकऱ्यास भरपूर लोटी आय आणि मी भुकीन मरताँ। मी उठून आपल्या बापा-खनी जान व त्याला बोलेन, ओ बापा मी देवाहा विरुद्ध व तुया हमोर पाप केलें, न ते आताँ पासून तुयो पोर मी बोलव्याला लायक नय। आपल्या एका मोल-कऱ्या प्रमाणें माना ठेव। मिंगे तो उठून आपल्या बापा-खनी गेलो। तवाँ तो दूर आय अवळ्या-मनीं त्याहो बापू त्यास बघून कळवळलो। आणि त्यान धावून त्याहा गळ्याँत मिठी घातिली व त्याहा चुंबो घितिलो। मिंगे पोर त्याला बोललो बापा देवाहा विरुद्ध व तुया समोर मिन पाप केले आय। आणि आथा-पासून तुयो पोर बोलव्याला मी योग्य नय। परंतु बापान आपल्या साकराँस हांगि-तला। बरो झगो आणून याला घाल, आणि याहा हाताँत आँगठी व पाया-मनीं जोडा घाल। मिंगे आपून खाजन मजा करूँ। कारण यो मयो पोर मरालतो तो फिरून जितो झालो, व हरपलतो तो हापडलो। तवाँ ते मजा करूँ लागला॥

[No. 38.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

SO-CALLED MĀṄGĒLĀ DIALECT. (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kōṇyā-ēkā māṇ'sā-lā dōn pōrā̃ hōtī̃. Tī-man-sō dhāk'lō
Some-one man-to two sons were. Them-in-of the-younger
bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vā̃ṭō mā-nā yēvyā-hō tō dē.'
father-to said, 'father, which property-of share me-to is-to-come that give.'
Miṅgē tyā-lā sampatti vā̃ṭūn dilī. Miṅgē thōḍ'yā
Afterwards them-to property having-divided was-given. Afterwards few
dihā-n dhāk'lō pōr sakh'lī jamā karūn dūr dēśā̃t gēlō
days-after younger son all together having-made far country-in went
āṇi tayā̃ udhaḷēpaṇā-na vāgūn āp'lī sampatti uḍavilī. Miṅgē
and there riotousness-with having-lived his property was-wasted. Afterwards
tyān sakh'lī kharchilyā-var tyā dēśā̃t bōṭhō dukāḷ paḍ'lō.
him-by all being-wasted-on that country-in big famine fell.
Tyā-mulē̃ tyā-lā aḍ'chaṇ paḍū lāg'lī. Tavā̃ tō tyā dēśā-manī ēkā
Therefore him-to difficulty to-fall began. Then he that country-in one
māṇ'sā-khanī jāūn rēlō. Tyān tar tyā-lā ḍuk'rā sār'vyā-lā āp'lyā
man-near having-gone stayed. Him-by then him swine feeding-for his-own
hētā̃t dhāḍ'lō. Tavā̃ ḍuk'rā̃ jī ṭar'phaḷā khāt hōtī̃, tyā-var tyān
field-in was-sent. Then swine which husks eating were, those-on him-by
āp'lā pōṭ bhar'vē̃ ahē tyā-lā vāṭ'lā. Āṇi kuṇ tyā-lā
his-own belly should-be-filled so him-to it-appeared. And by-anybody him-to
kay dilē̃ nay. Miṅgē tō śuddhī-var yēūn bōl'lō, 'mā-yā
anything was-given not. Afterwards he sense-on having-come said, 'my
bāpā-hō kav'ḍō mōl-karyās bhar-pūr lōṭī āy, āṇi mī bhukīn
father-of how-many servants-to sufficient bread is, and I hunger-with
mar'tā̃. Mī uṭhūn āp'lyā bāpā-khanī jān va tyā-lā bōlēn, "ō
die I having-arisen my-own father-near will-go and him-to will-say, "O
bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē̃, na tē
father, (by-)me God-of against and thee-of before sin was-done, and that
ātā̃-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay. Āp'lyā ēkā mōl-karyā-
now-from thy son I saying-for worthy not. Your-own one servant-
pramāṇē̃ mā-nā ṭhēv."' Miṅgē tō uṭhūn āp'lyā bāpā-khanī
like me keep."' Afterwards he having-arisen his-own father-near

gēlō. Tavẽ̄ tō dūr ây avʿḷhyā-manĩ̄ tyā-hō bāpū tyās baghūn
went. Then he far is that-much-in his father him having-seen
kaḷʿvaḷʿlō. Āṇi tyān dhâvūn tyā-hā gaḷyẽ̄t miṭhī ghātilī va
pitied. And him-by having-run his neck-on embrace was-put and
tyā-hā chumbō ghitilō. Miṅgē pōr tyā-lā bōlʿlō, 'bāpā, Dēvā-hā
his kiss was-taken. Afterwards son him-to said, 'father, God-of
virudh va tu-yā samōr min pāp kēlē āy. Āṇi āthā-pāsūn tu-yō pōr
against and thee-of before by-me sin done is. And now-from thy son
bōlʿvyā-lā mī yōgya nay.' Parantu bāpān āpʿlyā sākʿrẽ̄s hāṅgitʿla,
saying-for I worthy not.' But the-father-by his servants-to it-was-said,
'barō jhagō āṇūn yā-lā ghāl, āṇi yā-hā hātẽ̄t āṅgʿṭhī va
'good cloth having-brought this-one-to put, and this-of on-hand ring and
pāyā-manĩ̄ jōḍā ghāl. Miṅgē āpūn khāūn majā karũ̄. Kāraṇ
feet-on shoes put. Then we having-eaten merry will-make. Reason
yō ma-yō pōr marālʿtō, tō phirūn jitō jhālō; va haraṇalʿtō tō
this my son dead-was, he again alive became; and lost-was he
hāpaḍʿlō.' Tavẽ̄ tē majā karũ̄ lāgʿlā.
was-found.' Then they merry to-make began.

MĀHĀRĪ.

The Mahārs are found all over the Bombay Presidency. Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood. Compare pp. 300 and ff.; and 351 and ff. Specimens of their language have been forwarded from Thana. According to the District Gazetteer it is ordinary Marāthī, with some strange words, and, especially in the north, with a curious accent.

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana. They are also known under other names, such as Dhēḍ Holia, and Parvāri. They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals. Some of them are husbandmen, and others gather wood, cut grass, and make brooms and coir slings, and so forth. A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army.

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāthās to help the Dēśmukhs and the Dēśpāṇḍyās to collect the revenue.

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī.

Ē and *ō* are commonly written *yā* and *vā*, respectively. Thus, *tyā*, Standard *tẽ*, that; *ghvārā*, horse; *ghōrē*, horses. Instead of *yā* we also find *ya* and *yō*; thus, *yak* and *yōk*, one. Final *ē* commonly becomes *a*; thus, *bhuka-na*, Standard *bhukē-nẽ*, with hunger. The instances just given show that the Anunāsika is commonly dropped.

A apparently has a broad sound. Compare *ānōnd*, happiness; *harōs*, joy, etc.

There is no cerebral *ṇ*, *ḍ*, or *ḷ*. Compare *pānī*, water; *ghvārā*, horse; *ḍvālā*, eye.

Ts is often substituted for *s*; thus, *hitstsā*, share; *dutskōl*, famine.

V is dropped before *i* as usual; thus, *īs*, twenty; *istō*, fire.

Note the tendency to aspiration in words like *hāṭ*, eight; *nhav*, nine; *dhāt*, tooth, and so forth.

Forms such as *jyēlā* and *gyālā*, went; *jhyēt'la* and *ghyātla*, took, are well known from other neighbouring dialects

The inflexional system is mainly regular. The neuter gender is on the road to disappearance, it being often replaced by the masculine.

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father. Note also forms such as *śātās*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects. Compare *mahā*, *mādzhā* and *mãdzā*, my; *tyāhā* and *tyātsā*, his; *hāmī*, we; *tumī* and *tumhī*, you. Note also *manā*, to me; *miyã* and *mīhā*, by me; *tuyã* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows:—

Sing.	1 *hayē*	Plur.	1 *hāvō*
	2 *hāyēs*, *hāyas*		2 *hā*
	3 *hāyē*, *hāy*		3 *hāyēt*, *hāyētē*.

Other verbal forms are regular. Compare *ālāy*, he has come; *dzāin*, I shall go; *mhanan*, I shall say.

Note *sāngla*, said; *tzārāyāsnī*, in order to tend; *mhaṅgāy-lā*, to be called; *vāṭun-tānī*, having divided, and so forth.

For further details the student is referred to the specimen which follows.

[No. 39.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MAHĀRĪ DIALECT. (DISTRICT THANA.)

क्वाना योका मानसाला द्वान सुलग झत । आनीख त्या-मंधला धाकला बापुसला म्हनला, बावो जो मालमिलकतीचा हिस्सा मना मिलायचा तो मना दे । मंग त्यान तो समदा पैका वाटुन-शनि दिला । थोरक्या दिवसानी त्या धाकला प्वार समद दिवें गोला करुन-शनि लांबच्या पर्देसाँत ग्याला आन. तिठ उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकल्हा । मंग त्यान त्या दिवें समद खराचल्या-वर त्या देशा-मन्हीं म्वाटा दुचकोल परला । त्या-मुळ त्याला जागो-जाग आरचान पडू लागली । तंधी तो त्या देशा मंधल्या यका गिरस्ता पशि जाउन-शनि हायला आन त्या गिरस्तान डुकरा चारायाली आपल्या शातान पाठइल । ती डुकरा जी टरफला खात व्हती त्या-वरथि त्यान आपला प्वाट भरावा अस त्याला वाटल । आन त्या वक्ती त्याला क्वान काय बि दिला नाय । तंधी तो सुद्धी-वर यजन म्हंगाला । मह्या बावोच्या मंजुरदाराना प्वाट भर भाकोर हाये आन मी भुकन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जाइन त्याला म्हनन, हावो बावो मिंहा आकासा इरुधा आन तुह्या संबुख लय पाप क्याल हाये । आथा इठुन-शनि तुंझा प्वार म्हंगायला मना लय सरमा वाटते । आपल्या यका चाकरा प्रमान मना संभाल । तो उठुन-शनि आपल्या बापा-कर ज्याला । तवाँ तो लय दूर आथे इतक्या-मन्हीं त्याचा बापुस त्याला दिसून-शनि लय कलवलला । त्या वक्ती त्यान पलुन-शनि त्याहा गल्या-मन्हीं मिठी मरली आन त्याच मुक घ्यातल । मंग प्वार त्यासनी म्हंगाला, वो बाप्पो आभाला इरुधा आन तुह्या संबुख मिंहा पाप क्याल हाये । आन आथा-पून तुझा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती बापुसन आपल्या न्हाकरास फर्मादिल, लय व्यस योक डगला आनुन-शनि याला पेहरवा । आन याच्या हाता-मन्ही यक मंदी पायान ज्वारा घाला । मंग मांजोरी व्हासरू आनुन-शनि काटा आन आपुन बी खाजन पिउन-शनि खुचि

ह्वू । कारान कीं य माज प्वार म्याल ह्वत त्या सजी झाल आन गमावला ह्वता त्या गावला हाये । तें नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शातान ह्वता । तो यवून घरा-गोटी घरा-कल्या-वर त्यान वजवी ह्वाच हायीकाल । तंघी चाकोर-मानसातील योक्ष आसामी बलवुन-शनि त्यान पुसल, ह्या काय हाय । तवा त्यान सांगल किनय तुझा भाव आलाय आन तो तुह्या बापुसला सुखाचा मिलला । आवल्या कर्तांना त्यान मांजोरी वासरू कापला हाये । तंघी तो लय कुर्धी भरुन-शनि आन मन्ही जाय-ना । म्हुन-शनि त्याचा बावो भायर वजन त्या संग ग्वारग्वार बोलू ल्हागला । पन बापुसला जाव धिला कीं पन्न मिँहा इतकी साला तुह्या गोटी चाकरी करुन-शनि तुँझा हुकुम वि कंदी म्वारला ह्वाय । तरी-पन मिँहा आपल्या खेलगल्या-प खुचेली करावी म्हुन-शनि तुम्हा कंदी कडु वि धिला न्हाई । आन त्यान तुँझ्या समदा धन कलवातनी-संग खादुन-शनि टाकल्ला स्योयो तुँझा प्वार आलाय तुम्हा त्याच्या जिवासाठी मांजोरी वासरू कापलास । त्या वक्ती त्यान त्या-संग ब्वालन क्याल, प्वारा तु हार घरी मह्या गोटी हायस । आन माँझी समदी धन-दौलत तुँजीच हाये । परन्तु हरोस व आनोंद करावा ह्या वाजयी ह्वत । कारान की यो तुँजा भावो म्याला ह्वता तो मिरून सजी हाये । गमावला ह्वता तो गावला हाये ॥

[No. 39.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT. (DISTRICT THANA.)

TRANSLITERATION AND TRANSLATION.

Kvānā-yōkā mān'sá-lá dvan mul'ga vhata. Ānīkh tyā-mandh'lā
Some-one man-to two children were. And them-in-being
dhāk'lā bāpus-lā mhan'lá, 'bābō, dz̲ō māl-mīl'katī-ts̲ā hits̲ts̲ā ma-nā
younger father-to said, 'father, which property-of share me-to
milāy-ts̲ā tō ma-nā dē.' Maṅg tyā-na tō sam'dā paikā vātun-
to-be-obtained that me-to give.' Then him-by that whole money divided-
śani dhilā. Thōr'kyā div'sā-nī tyā dhāk'lā pvār sam'da dirvē
having was-given. Few days-in that young child all money
gōlā karun-śani lāmb'chyā pardēsāt gyālā, ān titha
together made-having far-being other-country-in went, and there
udhalyapanā-na byāphām rahūn tyā sam'dā dhan udh'lūn
debouchery-with heedless lived-having that all property wasted-having
ṭāk'lhā. Maṅg tyā-na tyā dirvē sam'da kharāts̲'lyā-var tyā dēśā-
was-thrown. Then him-by that money all spent-on that country-
manhī mvāṭā dut̲s̲kōl par'lā. Tyā-mula tyā-lā dz̲āgō-dz̲āg ār'ts̲ān parū
in big famine fell. Therefore him-to everywhere difficulty to-fall
lag'lī. Tandhī tō tyā dēśā-mandh'lyā yakā gir'stā-paśi dz̲āun śani
began. Then he that country-in-being one householder-near gone-having
rhāy'lā. Ān tyā gir'stā-na ḍuk'rā ts̲ārāyās-nī āp'lyā śātān pāṭhaila.
lived. And that householder-by swine feeding-for his field-in it-was-sent.
Tī ḍuk'rā jī ṭar'phalā khat vhatī tyā-var-thi tyā-na āp'lā
Those swine which husks eating were those-on-from him-by his-own
pvāṭ bharāvā asa tyā-lā kal'la. Ān tyā vakti tyā-lā kvān
belly should-be-filled so him-to appeared. And that time-at him-to by-anybody
kōy-bi dhilā nāy. Tandhī tō suddhī-var yaūn mhaṅgalā, 'mahyā
anything-even was-given not. Then he sense-on come-having said, 'my
bābo-chyā mañjurdārā-nā pvāṭ-bhar bhākōr hayē. Ān mī bhuka-na
father-of hired-servants-to belly-full bread is. And I hunger-with
marōtō. Mī uṭhun-śanī āp'lyā bāpus-kara dz̲āin, tyā-lā mhanan,
die. I arisen-having my father-near will-go, him-to will-say,
"hāvō bābō, mīhā ākāśā irudhā ān tuhya sambukh laya pāp
"O father, me-by heaven against and of-thee before much sin
kyala hāyē. Āthā ithun-śani tūdzhā pvār mhaṅgāy-lā ma-nā laya sar'mā
done is. Now from thy son call-myself-to me-to much shame

vāṭ'tē. Āp'lyā yakā tsāk'rā parmāna ma-nā sambhāl."' Tō uṭhun-
appears. Your-own one servant as me consider."' He arisen-
śani āp'lyā bāpā-kara jyālā. Tavā̃ tō laya dūr āyē, it'kya-manhī
having his father-near went. Then he much far is, this-much-in
tyā-tsā bāpus tyā-lā hērun-śani laya kal'val'lā. Tyā vaktī tyā-na
his father him-to seen-having much pitied. That time-at him-by
palun-śani tyāhā galyā-manhī̃ miṭhī mār'lī ān tyā-tsa muka
run-having his neck-on embracing was-struck and his kiss
ghyāt'la. Maṅg pvār tyās-nī mhaṅgālā, 'vō bāppō, ābhā-la irudha
was-taken. Then child him-to said, 'O father, heaven-to against
ān tuhyā sambukh mīhā pap kyāla hayē. Ān āthā-pūn tudzhā pvār
and of-thee before by-me sin done is. And now-from thy child
mhaṅgāy-lā vāstaki nhāyī.' Tyā vaktī bāpus-na āp'lyā nvhāk'rās
to-call-myself fitness not-is.' That time-at father-by his servants-to
pharmāila, 'laya byas yōk ḍag'lā ānun-śani yā-lā pēh'rava; ān
it-was-ordered, 'much good one robe brought-having this-to put-on; and
yā-chyā hātā-manhī yak mandī, payān dzvārā ghālā. Maṅg māndzōrī
this-of hand-on one ring, feet-on shoes put. And fat
vhās'rū ānun-śani kāṭā. Ān āpun bī khāūn piun-śani
calf brought-having kill. And we also eaten-having drunk-having
khuchi vhavū. Kārán kī̃ ya mādza pvār myāla vhata, tyā śaji
happy shall-be. Reason that this my child dead was, it alive
dzhāla; ān gamāv'lā vhatā, tyā gāv'lā hāyē.' Tē nātsū urūn
became; and lost was, it found is.' They dancing jumping
harōs kārāyās-nī lāg'lē.
joy to-make began.

Tyā vaktī tyā-tsā var'lā putur śātān vhatā. Tō yavūn
That time-at his big son field-in was. He come-having
gharā-gōṭī dharāk'lyā-var tyā-na vajatrī nhāṭs hāyīk'la. Tandhī tsākōr-
house-near coming-on him-by music dance was-heard. Then servant-
mān'sātīl yōk āsāmī bal'vun-śani tyā-na pus'la, 'hya kāy hāya?'
men-among one person called-having him-by it-was-asked, 'this what is?'
Tavā tya-na sāng'la kinay, 'tudzhā bhāv ālāy, ān tō tuhyā
Then him-by it-was-said that, 'thy brother come-has, and he thy
bāpus-lā sukhā-tsā mil'lā. Āvaryā-kartānā tyā-na māndzōrī vas'rū kāp'lā
father-to happiness-of was-met. This-reason-for him-by fat calf killed
hāyē.' Tandhī tō laya kurdhī bharun-śani ān manhī
is.' Then he much anger-with filled-having-become and inside
dzay-nā. Mhun-śani tya-tsā bābō bhāyar yaūn tyā-saṅga gvār-
would-not-go. Therefore his father outside come-having him-with sweet-
gvār bōlū lhāg'lā. Pan bāpus-lā jāb dhilā kī̃, 'pahya, mīhā
sweet to-speak began. But father-to answer was-given that, 'lo, me-by

ít'kī sālā tuhyā-gōṭī ṯṣāk'rī karun-śani tūḏzhā hukum-bi kandī
so-many years thy-near service done-having thy order-even ever
mvār'lā nhāy. Tarī-pan mīhā āp'lyā khēl'garyā-pa khuṯsēlī
was-broken not. Still me-by my playmates-with merriment
karāvī mhun-śani tunhā kandī kaḍḍu bi dhilā nhāī. Ān
should-be-made said-having thee-by ever kid even was-given not. And
jyā-na tūjhyā sam'dā dhan kal'vāt'nī-saṅga khādun-śani tāk'lhā,
whom-by thy all property harlots-with eaten-having was-thrown,
tyō yo tūḏzha pvar ālāy, tunhā tyā-chyā jivāsāṭhī māndzōrī vhās'rū
that this thy son come-has, thee-by his life-for fat calf
kāp'lās.' Tyā vaktī tyā-na tyā-saṅga bvāl'na kyāla, 'pvārā,
was-killed-by-thee.' That time-at him-by him-to saying was-made, 'son,
tu hār ghārī mahyā gōṭī hāyas; ān mājī sam'dī dhan-daulat tūjī-ṯs
thou all time of-me near art; and my all property thine-only
hāyē. Parantu harōs va ānōnd karāvā, hya vādz'yī vhata.
is. But joy and happiness should-be-made, this proper was.
Kārān kī yō tūḏzā bhāvō myālā vhatā, tō phirūn sajī hāyē;
Reason that this thy brother dead was, he again alive is;
gamāv'lā vhatā, tō gav'la hāyē.'
lost was, he found is.'

KŌṄKAṆĪ.

Kōṅkaṇī is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

Name of the Language.

The name Kōṅkaṇī seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramanica*, *lingua Canarim* or *Canarina*, *lingua bramana Goana*, and so forth. Kōṅkaṇī means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance; and the common statement that there are two main dialects of Marathī, Dakhaṇī and Kōṅkaṇī, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Kōṅkaṇī should be reserved for this latter form. It is pronounced *Kōṅkaṇī* and *Kōṅkṇī* in the north, and *Koṅkaṇī* in the south. The original seat of the language was Gomānta or Goa, and it is, therefore, often called Gōmantakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmans and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskarī*, *Kuḍāḷī* and *Mālvaṇī*.

Area in which spoken.

The Kōṅkaṇī language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwada in Sashṭi, a province of Goa. In North Kanara, Kōṅkaṇī is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, Kōṅkaṇī is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum Kōṅkaṇī is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Kōṅkaṇī, Gōmantakī, and Bārdēskarī. Under the latter name it is also spoken in Khanapur, by the Bardeskars, a tribe of Marāṭhā Brāhmans, which forms one of the subdivisions of the Śēnvis.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. Kōṅkaṇī is, moreover, the main language of the State. It is usually known as Kuḍāḷī, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where Kōṅkaṇī is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvaṇī under which the language is locally known.

Kōṅkaṇī has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkaṇī and Kuḍālī speaking people are found in Bombay Town and Island.

Linguistic Boundaries.

Kōṅkaṇī is bounded on the east and south by Kanarese, and towards the north it gradually merges into Standard Marāṭhī through the dialects known as Saṅgamēśvarī and Bānkōṭī.

Relation to Marāṭhī.

Kōṅkaṇī is a Marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech. Kōṅkaṇī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāṭhī. The tradition according to which the Śēṇvīs, a tribe of Brahmans who have largely spread over the Konkan from Goa, were originally brought from Trihōtra by Paraśurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Sarasvatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp. 3 and ff.

Dialects.

Kōṅkaṇī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers. In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāṭhī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Daldī and Chitpavanī, and these as well as Kuḍālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkaṇī grammar below.

Number of speakers.

The estimates of the number of speakers which follow are based on local returns furnished for the use of the Linguistic Survey. Koṅkaṇī has been returned under various names, and these have been added in the table which follows :—

Name of District or State.	Reported name of dialect.	Number of speakers.
Bombay Town and Island	Kōnkaṇī	24,000
" " "	Kuḍāḷī	90,000
Ratnagiri	Goanese	2,300
"	Kuḍāḷī	302,000
Sawantwadi	Goanese	4,600
"	Kuḍāḷī	183,600
Kanara	Kōnkaṇī	157,000
Belgaum	Kōnkaṇī	4,150
"	Goanese	1,500
"	Bārdēskarī	2,500
Dharwar	Kōnkaṇī	1,700
Kolhapur	Kōnkaṇī	300
	TOTAL	773,650

To this total must be added the speakers of Dāldī and Chitpāvanī, two dialects which form the connecting link between Kuḍāḷī, the northernmost dialect of Kōnkaṇī, and the Maraṭhī dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Kōnkaṇī and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows :—

Kōṅkaṇī, including Kuḍāḷī	773,650
Dāldī	23,500
Chitpāvanī	69,000
TOTAL	866,150

Outside the Bombay Presidency Kōṅkaṇī has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Kōnkaṇī is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows :—

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	560,000
Rajputana	47
Chanda	20
TOTAL	1,565,391

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Compare the authorities mentioned above on pp. 15 and ff.

Literature.

Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language.'

Under such circumstances it cannot be wondered that the study of Kõñkaṇī was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kõñkaṇī grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ovī* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kõñkaṇī has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in Kõñkaṇī does not exist. Some lyrical poems have, however, been printed by Mr. M. V d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

Written Character.

The old Kõñkaṇī literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

Pronunciation.—Kõñkaṇī is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēṇvīs of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound; thus, *paryāṇ*, for *paryant*, until; *śetāṇ*, for *śetānt*, in the field. It is usually replaced by the class nasal before all mute consonants; thus, *śetānt*, Standard Marāṭhī *śētāt*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēṇvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūtᵘ*, son; *kēsᵘ*, hair; *dzāṇᵘ*, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger; *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate; thus, *dhā*, Standard *dahā*, ten; *sá* or *só*, Standard *saha*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadi to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*; thus, *borẽ*, well; *boiṇ*, sister; *moṇ*, *mhaṇ*, and *mhuṇ*, say. It is then often lengthened before compound consonants; thus, *pōḍ-chẽ*, which will fall; *kōrṇ*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed; compare Standard Marāṭhī *karūṇ*, having done. A final *i* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively; thus, *gēr*, from *gari*, in the house; *vair* or *voir*, from *uvari*, Standard Marāṭhī *var*, on; *bōv*, much, but *bavuiz*, with the emphatic particle *iz* added.

A long *ā* corresponds to Standard Marāṭhī *ẽ* in the Nominative plural of neuter nouns; thus, *vorsā*, Standard *varshẽ*, years. On the other hand the final *ẽ* in strong neuter bases is preserved as *ẽ* in Kōṅkaṇī; thus, *borẽ bhurgẽ*, a good child. Kōṅkaṇī has here preserved an older state of affairs than Standard Marāṭhī, the termination *ẽ* in the neuter plural being derived from Prakrit *āĩ*, while *ẽ* in the neuter singular goes back to a Prakrit *ayã*. In the same way Kōṅkaṇī has *ā* in the Future of the first conjugation where Standard Marāṭhī has *ē*; thus, *uṭhaṅ*, Standard *uṭhēn*, I will rise.

Ī and *ū* are generally treated as in Standard Marāṭhī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāṭhī. Thus, *ghet'li* and *ghet'lī*, she was taken; *mārūn* and *mārn*, having struck.

E and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ऍ and ऑ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēk*, one, oblique *ekā*; *lōk*, people, oblique *lokā*. The open sounds, however, also occur in many other instances.

E is short in the terminations of the plural masculine, and in the neuter singular; thus, *cheḍe gele*, the boys went; *kelẽ*, it was done; *sag'lẽ*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil; *set*, field; *ek* and *ēk*, one, in all of which the following consonant is derived from a double consonant in Prakrit; compare Māhārāṣṭrī Prakrit *tella*, oil; *chhetta*, field; *ekka*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōṅkaṇī agrees with Sindhī, Lahndā, and the Paiśāchī languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāṭhī; thus, *ghoḍo*, a horse; *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō*; thus, *vāṭō*, ways; but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ũk* or *ōk*, or else in *ẽk*; thus, *mhuṇõk*, to say; *mārũk* and *marẽk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words; thus, *yergo* for Latin *ergo*; *vordo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

Ai and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōṅkaṇī, where *ai* and *āy*, *au* and *āv* are continually interchanged; thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. This we must infer from such spellings as *bāpãyk* and *bāpãik*, to fathers; *hãv*, *hāũ*, and *hāvã*, I. The correct spellings are probably *bāpāỹk* and *hāõ*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōṅkaṇī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōṅkaṇī and also of Marāṭhī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *boiṇ*, Standard *bhaiṇ*, sister; *bāv*, Standard *bhāū*, brother; *gēr*, Standard *gharẽ*, at the house; *āmī*, Standard *āmhī*, we; *āõ* and *hāõ*, I, *o* and *ho*, this. In *bōv*, much; *rāv°lo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters; thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ts*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwar.

The common pronunciation of *jñ* is *gny*; thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *ḍ* in *dukar* or *dhukar*, swine. This is probably due to the influence of Kanarese, in which language an initial *ḍ* is sometimes interchangeable with *d*.

The cerebral *ṇ* is used as in Standard Marāṭhī. Note, however, *āṇi*, Standard *āṇi*, and.

The cerebral *ḷ* is also used as in Standard. *Sakaḷ*, all, is probably different from *sog°lo*, all.

V is often dropped before *i*, and occasionally also before *e*; thus, *ikũk* and *vikũk*, to sell; *is°kaḷ* and *vis°kaḷ*, scattered; *iṭār* and *viṭār*, forget; *yepār*, business. It has sometimes an aspirated sound: thus, *vhaḍ*, *vhoḍ*, and even *hoḍ*, great; compare Standard *voḍīl*; *vhādzap*, music; *sirvhidor*, Portuguese *servidor*, a servant. Similarly we also find *mhāl*, Standard *māl*, property. *V* between vowels is sometimes interchangeable with *y*; thus, *tuvẽ* and *tuyẽ*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes; thus, *mhaṇ* for *mhann*, having said; *hoḍlo*, for *hoḍ°lo*, big; *dhāḍlo* and *dhālo*, for *dhāḍ°lo*, sent; *meḷlo* and *meḷo* for *meḷ°lo*, he was found. Occasionally we find other instances of assimilation; thus, *mālli*, for *mār°li*, she was struck; *viṭgāllẽ* for *viṭgar°lẽ*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n*; thus, *dukrā-nẽ*, for *dukrõ-nẽ*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

Nouns.—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *chēḍũ*, a daughter, a girl; *tẽ khaẽ gẽlẽ*, where did she (*lit.* it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives *dāḍlo*, male, and *bāilo*, female; thus, *sunẽ*, dog, *bāil* or *bāilẽ sunẽ*, a bitch; *dāḍlẽ ḍonk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *õ*, *i*, and *o*, and the neuter plural of weak bases in *ẽ*; thus, *rāṇyo*, queens; *vorsẽ*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yẽ*; thus, *rāṇī*, a queen, dative *rāṇyēk*, plural *rāṇyẽk*. *Bāpūy*, a father, has the oblique form *bāpāy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

The oblique form is sometimes used for the genitive and even for the dative; thus, *Devā kurpa*, God's mercy; *kityā* and *kityāk*, what for? why? *bāpāy* (Belgaum), to the father.

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form; thus, *bhukēn*, by hunger. The Saraswat Brāhmaṇs of Karwar sometimes use this case irregularly; thus, *bāpaunẽ āśille-kaḍe*, father-by being-to, to where the father was; *hẽvẽ tugeiẽ ṯsākri kartẽ*, me-by thy service am-doing, I am doing thy service.

The genitive is formed as in the Standard by adding the suffixes *ṯso*, fem. *chi*, n. *chẽ*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base; thus, *tyā gāv-chyā ekā gēr rāv"lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāṭhī, the genitive is inflected like an adjective.

Another suffix of the genitive is *gelo*; thus, *mā-gelyā bāpsu-gelyā ṯsākrẽ-paikĩ*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay.

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vāṭēr*, on the road; *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us; *Pedru-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *śetẽ*, in the field; *garā*, in the house; *velẽ*, at the time, and so on.

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham*; thus, *hāõ*, *āõ*, *hāv*, *hāũ*, I. The case of the agent in *hāvẽ* or *hẽvõ*, by me.

The Kōṅkaṇī **Verb** presents several characteristic features.

The verb substantive will be found in the Skeleton Grammar on pp. 172 and f. The forms used in Kuḍāḷī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kuḍāḷī forms also occur in Kōṅkaṇ proper. The usual forms are derived from *asũ*, to be, but we also occasionally find forms such as *hāy*, is; *hotā*, was; and it seems safe to assume that corresponding forms may also be used in the other persons.

The finite verb differs in some points from Standard Marāṭhī.

The active and the passive constructions are used as in Standard Marāṭhī; thus, *hāõ mar"tẽ*, I die; *tāṇẽ sāsār dēlo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly; thus, *tāṇẽ sāṅg"lẽ*, by-him it-was-said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkan Standard. Compare Gujarātī. Thus, *tāṇẽ tā-kā dhāḍ"lo*, him-by as-for-him he-was-sent, he sent him.

With regard to the formation of tenses, Kōṅkaṇī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *ṯsalaṭit*, they used to treat; *hāḍit*, they used to bring; *vharat*, they used to carry. On the other hand, Kōṅkaṇī has developed some new tenses.

The present tense differs from Marāṭhī in that it does not change for gender. Thus we find *to*, *tẽ*, and *tẽ nid"tā*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo*; thus, *nid"tolõ*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *īn*, corresponding to

Standard *ēn, īn*, respectively, is also used but has commonly the sense of a contingent future; thus, *nidān*, I may sleep; *mārīn*, I may strike.

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālõ*; thus, *nidᵊtālõ*, fem. *-lẽ*, n. *-lõ*, I was sleeping.

Kōṅkaṇī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *nidᵊlõ*, I slept; *nidᵊlã*, from *nidal āhã*, I have slept.

The two forms of the past participle, Marāṭhī *nidᵊlā* and *nidᵊlēlā*, have been differentiated in their use in Kōṅkaṇī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed; thus, *nidullõ* or *nidᵊlolõ*, I had slept; *gellõ*, I had gone.

The infinitive in *ũ* is often used as an imperative; thus, *āsũ*, be; *gālũ*, let him put, or, he may put. The usual case suffixes may be added to it; thus, *korũk*, in order to do; *yēũ-chẽ āsā*, it is to be gone. The suffix *ṯso, chi, chẽ*, added to the infinitive in *ũ* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēũ-chẽ āsā*, Latin *eundum est*, a going should be done; *khuśālāy kar-chī āni santōs pāv-ṯso somā ḏzāvn āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vẽ*, from which the subjunctive mood is formed; thus, *hāvẽ nid-chẽ*, I ought to sleep.

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese.

The causal verb is formed by adding *āy* instead of Standard *āv*; thus, *karāylõ*, I caused to do.

The potential verb is always used impersonally and ends in *ye* or *yet*; thus, *hāvẽ mārīye*, I can beat.

Ḏzā or *ḏzāy* is added in order to denote obligation or necessity; thus, *hāvẽ mārī-ḏzāy*, I should beat.

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *ḏzāṇ*, to know, forms its present from the root; thus, *ḏzāṇã*, I know The corresponding negative verb is *nyāṇã* or *neṇõ*, I do not know. Other tenses do not occur. In a similar way we also find *ṯsallõ*, I go; compare Māhārāshṭrī Prakrit *challāmi*, I go.

The negative verb is a characteristic feature of Kōṅkaṇī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses; thus, *nīda-nā*, he does not sleep; *nīda-nānt*, they do not sleep; *nīda-nālᵊlõ*, I was not sleeping. The past tense is often formed from the present by adding *ḏzālo*, became; thus, *vaṯsa-nā ḏzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*õk*) or *ũ* (*õ*); thus, *nīdũk-nã*, I did not sleep; *vaṯsõk-nānt*, they did not go.

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar.

KÓṄKAṆĪ SKELETON GRAMMAR.

I.—NOUNS.

	Masculine nouns.		Feminine nouns.			Neuter nouns.	
Sing.							
Nom.	*pūt*, a son	*goḍe*, a horse	*vāṭ*, a road	*kūḍ*, body	*rāṇī*, a queen	*vors*, a year	*burgī*, a child.
Instr.	*putāṇ*	*goḍyāṇ*	*vāṭēṇ*	*kuḍin*	*rāṇyēṇ*	*voreṇ*	*burgyāṇ*
Dat.	*putāk*	*goḍyāk*	*vāṭēk*	*kuḍīk*	*rāṇyēk*	*voreāk*	*burgyāk.*
Gen.	*putā-chī*	*goḍyā-chī*	*vāṭe-chī*	*kuḍi-chī*	*rāṇye-chī*	*voreā-chī*	*burgyā-chī.*
Loc.	*putā-chēr* / *putānt*	*goḍyā-chir* / *goḍyānt*	*vāṭēr* / *vāṭēnt*	*kuḍir* / *kuḍint*	*rāṇye-chēr* / *rāṇyēnt*	*voreār* / *voreānt*	*burgyā-chēr.* / *burgyānt.*
Plur.							
Nom.	*pūt*	*goḍe*	*vāṭō*	*kuḍī*	*rāṇyo*	*voreā*	*burgī.*
Instr.	*putā-nī*	*goḍyā-nī*	*vāṭā-nī*	*kuḍī-nī*	*rāṇyā-nī*	*voreā-nī*	*burgyā-nī.*
Dat.	*putāk*	*goḍyāk*	*vāṭāk*	*kuḍīk*	*rāṇyīk*	*voreāk*	*burgyāk*
Gen.	*putā-chī*	*goḍyā-chī*	*vāṭā-chī*	*kuḍī-chī*	*rāṇyā-chī*	*voreā-chī*	*burgyā-chī.*

Postpositions are added to the oblique form; thus, *bāpā-kaḍe* or *bāpāg-kaḍe*, with the father; *putā-lāgī*, near the son. The genitive is inflected as an adjective; thus, *bāpā-chī burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good; fem. *borī*, n. *borī*, obl. *borgī* and *borē*; plur. *bore*, f. *borō*, n. *borī*. Other adjectives do not change.

II.—PRONOUNS

	I	We	Thou	You	Self	Who?	What?	
Nom.	*hāo*	*āmī*	*tū*	*tumī*[1]	*āpuṇ*	*kōṇ*	*kitī*	(1) Also used as an honorific singular.
Instr.	*hāvī*	*āmī*	*tuvī*	*tumī*	*āp'ṇī*	*koṇī*	*kityēṇ*	
Dat.	*mā-kā*	*āma-kā*	*tu-kā*	*tum-kā*	*āp'ṇāk*	*koṇāk*[2]	*kityāk*	(2) Plural *koṇāk*, etc.
Gen.	*mojī*	*āma-chī*	*tujī*	*tum-chī*	*āp'ṇī* / *āp'ṇā-chī*	*koṇā-chī*	*kityā-chī*	
Obl.	*mojgā*	*āma-chgā*	*tujgā*	*tum-chgā*	*āp'ṇgā*	*koṇā*	*kitgā*	

That

	masc.	fem.	neuter.	plural.	
Nom.	*to*	*tī*	*tē*	*tō*, f. *tyō*, n. *tī*	Instead of *tā-kā*, etc., we also find *te-kā*, *tyā-kā*, etc.
Instr.	*tāṇī*	*tiṇī*	*tāṇī*	*tā-nī*	
Dat.	*tā-kā*	*ti-kā*	*tā-kā*	*tā-kā*	So also *ā*, *ī*, *ā*, obl. *āyā*, this; *ōo*, *yī*, *yē*, obl. *yyā*, which.
Gen.	*tā-chī*	*ti-chī*	*tā-chī*	*tā-chī*	
Obl.	*tyā*	*tyā*	*tyā*	*tyā*	

Indefinite pronouns are *kōṇ*, some one; *koṇ-ī*, anyone; *kāī*, something.

III.—VERBS.

A. Verbs Substantive—

Ā-ʷē, to be, is conjugated as a regular verb. Only the Present tense is irregular, and has two forms *āsē* and *āhē*. Both are conjugated in the same way. Thus, *āsē*, I am; *āsāy*, thou art; *āsā*, he is; *āsāṇ*, we are; *āsāt*, you are, they are.

Negative Verb Substantive *-nā*, I am not, 2. *nāy*, 3. *nā*; plural 1. *nāṇ*, 2. *nāt*, 3. *nānt*; or *naʷ* throughout. Imperfect *naʷlō*, I was not; Past *naʷlō*, I was not.

B. Finite Verb—

First Conjugation.—*nidīk* or *nadīk*, to sleep.

Verbal Nouns, *nid-chē*, *nidū-chē*, *nidēk*, to sleep.

Participles, Present, *nidat*, *nidʷtole*; Imperfect, *nidʷtāle*; Past, *nidʷlo*; Future, *nidʷtto*, he who will sleep.

Conjunctive Participle, *nidūn*, *nidon*, *nida*, having slept.

Adverbial Participle, *nidʷtanā*, *nidʷtē ātanā*, while sleeping.

		Present.	Past.	Perfect.	1st Future.	2nd Future.	Imperative.
Sing.	1	*nidʷtē*	*nidʷlō*; f. *-lē*; n. *-lē*	*nidʷlē*, f. *-lyā*, n. *-lē*	*nidʷtolō*, f. *-telē*, n. *-telē*	*nidōn*	
	2	*nidʷtāy*	*nidʷloy*; f. *-lēy*; n. *-lāy*	*nidʷlāy*, f. *-lyāy*, n. *-lāy*	*nidʷtolōy*; f. *-teliy*; n. *-telōy*	*nidʷtī*	*nid.*
	3	*nidʷtā*	*nidʷlo*; f. *-li*; n. *-lē*	*nidʷlā*, f. *-lyā*, n. *-lē*	*nidʷtolo*, f. *teli*, n. *-telē*	*nidāt*	
Plur.	1	*nidʷtāṇ*	*nidʷlo*; f. *-lyo*; n. *-lē*	*nidʷlyāṇ*	*nidʷtelyāṇ* or	*nidʷtāle*; f. *-lyō*; n. *-li*	*nidē*	*nidyā.*
	2	*nidʷtāt*	" " "	*nidʷlyāt*	*nidʷtelyāt* or		*nidʷtāt*	*nidā.*
	3	*nidʷtānt*	" " "	*nidʷlyānt*, n. *-lyānt*	*nidʷtelyānt* or		*nidʷtānt*	

Present Definite, *nidat āsē*, I am sleeping.—Imperfect, *nidat āʷtē*, I was sleeping; or *nidʷtālō*.—Pluperfect, *nidālō* or *nidʷtolō*, f. *-lelē*, n. *-telē*, I had slept.—Contingent Future, *nidʷtō*, if I had slept, or, I would have slept. The second form of the Imperfect, the Pluperfect and the Contingent Future are conjugated as the first future.

Second Conjugation.—*mārīk*, to strike.

		Past.	Perfect.	Second Future.	Imperative.
Sing.	1	*hēvō*	*hēvō*	*mārin*	
	2	*tuvē*	*tuvē*	*mārʷtī*	*mār.*
	3	*tā-yē*, etc.	*tā-yē*, etc.	*mārit*	
Plur.	1	*ēmē*	*ēmē*	*mārū*	*mārʷyā.*
	2	*tumē*	*tumē*	*mārʷtāt*	*mārā.*
	3	*tā-nē*	*tā-nē*	*mārʷtīt*	

mārʷlō, f. *-lē*, n. *-lē*; plur. *-le*, f. *-lyō*, n. *-lē*. | *mārʷlā*, f. *-lyā*, n. *-lē*, etc.

Pluperfect, *hēvō mārʷlalō*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *tuvē mārʷlōy*, thou struckest. Present participle *mārīt*, striking. Other tenses are formed as in the first conjugation.

C. Irregular Verbs.—*Nēṇnē*, I know, has only a present, conjugated as *nidʷtē*; thus, *ḍāṇāy*, thou knowest; *ḍāṇāt*, they know. So also *nenē*, I don't know.

Vōṭṭīk, to go, forms its tenses irregularly; thus, *voṭē*, or *oṭē*, I go; *gelō*, I went.

Verbs ending in vowels form their future after the second conjugation; thus, *gēn*, for *geīn*, I shall take, *getīt*, they will take.

Several verbs form their past tense irregularly. Thus, *khā*, eat, past *khelō*; *kar*, do, past *kelō*; *mer*, die, past *melō*; *vaṛ*, carry, past *velō*; *yē*, come, past *āylō*; *voṭṭ*, go, past *gelō*; *mon*, say, past *moṭṭō*; *gē*, take, past *gelo*; *ask*, hear, past *askelo*.

D. Causative Verb.—Formed by adding *āy*; thus, *karāy-tā*, I cause to do; *hēvō karāylō*, I caused to do.

E. Potential Verb.—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *tā-kē*, *tā-yē*, or *tā-chyāe*, *mārīyo* (or *mārīyet*), he may, he can strike. In a similar way *ḍāṇō* or *ḍāṇ* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *hēvō voṭṭa-ḍāṇō*, I must go.

F. Negative Verb.—Present, *nida-nē*, I did not sleep; Imperfect, *nida-nāʷtō*, I was not sleeping; Past, *nida-nā-ḍāṇlo* or *nidīk-nā*, I did not sleep; Future, *nid-tto nē*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of Standard Words and Phrases will be found below on pp. 394 and ff. It has been received from Kanara and is independent of the specimens.

[No. 40.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (STATE SAWANTWADI.)

SPECIMEN I.

अेका मनश्याक दोन चेडे आसले । आनि तांतलो धाकटो बापायक म्हणौं लागलो, पाय माका येवो तो सँसाराचो वांटो माका दी । मागीर ताणें ताँकाँ आपलो सँसार वांटून दिलो । मागीर थोड्याच दिसाँ भितर धाकट्या चेड्यान सगळें अेकठाँय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थैंसर जाय तसो रावोन आपलें सगळें होगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या मुलखांत व्हड दुकाळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि त्या गाँवच्या अेका गेर रावलो आनि ताणें ताका धुकराँ चरौंक शेतांत धाडलो । आनि धुकराँ खातात तो कुंडो आपणाक मेळत की कितें अयें ताका जालें । आनि कोण ताका दि-ना । आनि जेन्नाँ ताचे दोळे उगडले तेन्नाँ तो म्हणौंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात , आनि हाँव भुकेन मरतां । हाँव उठान आनि मज्या पाय लागीं वचान आनि ताका म्हणान, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि पुडें तुजो पुत म्हणौंक फाव-ना । तुज्या चाकरांतलो अेक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनाँच ताच्या बापायन ताका पळेलो, आनि ताका कावूत आयली आनि तो धाँवलो आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणौं लागलो, पाय हाँव देवार आनि तुज्या मुखार चुकलों, आनि ह्या उपरांत तुजो पुत म्हणौंक फाव ना । पुण बापुय आपल्या चाकराँक म्हणौंक लागलो, अेका बरें आंगलें हाडा आनि तें हाका घाला, आनि हाच्या हातांत मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । कित्या तर हो मजो पुत मेलो तो परतो जिवो जालो, तो सांडलो आनि मेळलो । आनि ते खुशाल जाले ॥

आताँ ताचो व्हडलो चेडो शेतांत गेलो । आनि तो येवूंक लागलो आनि घराचे लागीं पावलो तेन्नाँ ताणें व्हाजप आनि गाणें आयकलें । आनि

ताणें अेका चाकराक आपयलो, आनि विचारलें हें कितें। आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलां। आनि ताका राग आयलो आनि तो घरांत वचना। म्हण ताचो बापुय भायर आयलो आनि ताका विनवंक लागलो। आनि तो बापायक म्हणों लागलो, पळे बूतलीं वर्सां हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना। इतलें आसोन मज्या इष्टां बरोबर खोशी करूंक तुवें माका अेक बोकड पर्यान दिलें ना। पुण हो तुजो पुत जाणें तुज्या सँसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें। आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा। आमीं खुशाल जावूंक फावा, कित्या तर हो तुजो भाव मेलो आनि परतो जिवो जालो, तो सांडलो आनि मेळलो॥

[No. 40.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (STATE SAWANTWADI.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ekā manśyāk dōn cheḍe ās'le. Āni tānt'lo dhāk'ṭo bāpāy'k mhaṇō
One to-man two sons were. And them-among the-younger to-father to-say
lāg'lo, 'pāy, mā-kā yevo to sāsārā-tso vāṇṭo mā-kā di.' Māgīr
began, 'father, me-to may-come that fortune-of share me-to give.' Then
taṇē tā-kā̃ āp'lo sāsār vāṇṭūn dilo. Māgīr thoḍyā-ts disā̃
him-by them-to his property having-divided was-given Then few-only days
bhitar dhāk'ṭyā cheḍyān sag'lē̃ ek-ṭhā̃y kelē̃, āni paiśilyā mul'khāk
within younger son-by all together was-made, and far to-country
gelo, āni thaĩ-sar dzay taso rāvon āp'lē̃ sag'lē̃ hog'ḍāy'lē̃.
he-went, and there it-changed thus having-lived his all was-spent.
Tā-chē kaḍ'lē̃ sag'lē̃ sar'lyā-up'rānt tyā mul'khānt vhaḷ dukaḷ paḍ'lo,
His near-being all was-spent-after that country-in great famine fell,
āni to jig'jig'lo. Māgīr to gelo āni tyā gā̃v-chyā ekā gēr rāv'lo;
and he was-poor. Then he went and that village-of one-man's at-house stayed;
ani ta-ṇē tā-kā dhuk'rā̃ tsarāūk śetānt dhāḍ'lo. Āni dhuk'rā̃ khātāt
and him-by him-as-for swine to-feed fields-in he-was-sent. And pigs eat
to kuṇḍo āp'ṇāk meḷat ki kitē̃, aśē̃ tā-kā dzālē̃. Āni kon
that husk to-himself will-be-got or what, thus him-to became. And anyone
tā-kā di-nā. Āni jennā̃ tā-che doḷe ugaḍ'le tennā̃ to mhaṇōk
him-to would-not-give And when his eyes opened then he to-say
lāg'lo, 'majyā pāy-che kit'le tsākar khāv'n jēv'n āhāt,
began, 'my father-of how-many servants having-eaten having-dined are,
āni hā̃v bhukēn mar'tā̃. Hā̃v uṭhān, āni majyā pāy-lāgī̃ vatsān,
and I with-hunger die. I will-arise, and my father-to will-go,
āni tā-kā mhaṇān, "pāy, hā̃v Devār āni tujyā mukhār tsuk'lō
and him-to will-say, "father, I to-God and thy in-face sinned,
āni phuḍē̃ tudzo put mhaṇōk phāva-nā. Tujyā tsāk'rānt'lo ek mā-kā
and hereafter thy son to-say am-fit-not. Thy servants-among one me
kar.'" Āni to uṭh'lo āni bāpāy-kaḍē āy'lo. Puṇ to pais ās'tanā̃-ts
make."' And he arose and father-to came. But he far being-only

tā-chyā bāpāy'n tā-kā paḷelo, āni tā-kā kākūt āy'lī, āni to dhāv'lo
his by-father him-to he-was-seen, and him-to pity came, and he ran
āni tā-nē tā-chyā gaḷyāk miṭi mār'lī, āni tā-tso mukō ghet'lo.
and him-by his on-neck embracing was-struck, and his kiss was-taken.
Āni put tā-kā mhaṇē lāg'lo, 'pāy, hāv Devār āni tujyā mukār
And the-son him-to to-say began, 'father, I to-God and thy in-face
tsuk'lō, āni hyā-up'rānt tudzo put mhaṇōk phāva-nā.' Puṇ bāpuy
sinned, and hence-forward thy son to-say deserve-not.' But the-father
āp'lyā tsāk'rāk mhaṇōk lāg'lo, 'ek barē āṅg'lē hāḍā āni tē hā-kā
his to-servants to-say began, 'one good robe bring and that him-to
ghālā, āni hā-chyā hātānt mudī ghālā āni pāyānt vhāṇō ghālā, āni āmī
put, and his hand-on ring put and feet-on shoes put, and we
jēvyā āni khuśāl dzāvyā, kityā, tar ho madzo put mel'lo, to par'to
let-us-feast and merry let-us-be, why, then this my son was-dead, he again
jivo dzālo; to sāṇḍ'lalo, āni mel'lo.' Āni te khuśāl dzālo.
alive became; he was-lost, and was-found.' And they merry became.

Ātā tā-tso vhaḍ'lo cheḍo śetānt gel'lo. Āni to yēvūk lag'lo,
Now his elder son in-the-fields had-gone. And he to-come began,
āni gharā-chē lāgī pāv'lo, tennā tā-nē vhādzap āni gāṇē āy'k'lē.
and house-of near reached, then him-by music and singing was-heard.
Āni tā-nē ekā tsāk'rāk āpay'lo, āni vitsār'lē, 'hē kitē?' Āni
And him-by one to-servant was-called, and it-was-asked, 'this what?' And
tā-ṇē ta-kā mhaḷē, 'tu-dzo bhav ay'la ani to par'to āp'nāk
him-by him-to it-was-said, 'thy brother has-come and he again to-him
mel'lo, mhaṇ tujyā bāpāy'n jevaṇ dilā.' Āni tā-kā rāg
was-got, therefore thy by-father feast has-been-given.' And him-to anger
āy'lo, āni to gharānt vatsa-na; mhaṇ tā-tso bāpuy bhāy'r
came, and he house-into would-not-go; therefore his father outside
āy'lo āni tā-kā vinav'k lāg'lo. Āni to bāpāy'k mhaṇō lāg'lo, 'paḷe, it'lī
came and him to-entreat began. And he to-father to-say began, 'see, so-many
varsā hāv tujī tsāk'rī kar'tā, āni kennā-ts hāvē tujē utar mōḍ'lē nā.
years I thy service do, and at-any-time-even by-me thy word was-broken not.
It'lē āson majyā ishṭā barōbar khōśī karūk tuvē mā-kā ek
So-much having-been my friends with merriment to-make by-thee me-to one
bokaḍ paryāṇ dilē nā. Puṇ ho tudzo put dzā-ṇē tujyā sāsarā-chī kas'biṇī
kid even was-given not. But this thy son whom-by thy property-of harlots
barōbar rāvon vāṭ lāy'li, to yēvū-chyā ādī, tā-chē pāsūn tuvē
with having-lived waste was-caused, he coming-of before, him for by-thee
jevaṇ dilē.' Āni to tā-kā mhaṇō lag'lo, 'puta, tū sadā majē-barōbar
feast was-given.' And he him-to to-say began, 'son, thou always me-with

âhāy, āni majẽ̄ āhā, tẽ̄ sag'ḷẽ̄ tujẽ̄-ts âhâ. Āmī khuśāl dzāvũ̄k phávā,
art, and mine is, that all thine-only is. By-us merry to-become is-fit,
kityā tar ho tudzo bhāv mel'lo, āni par'to jivo dzālo; to śāṇḍ'lalo
why then this thy brother was-dead, and again alive became; he was-lost
áni meḷ'lo.'
and was-found.'

[No. 41.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (STATE SAWANTWADI.)

SPECIMEN II.

देडशें वसीं जातीत आमचे पूर्वज गोंयथान आयल्यार। ते हांगासर येऊंक पावो गोंयच्या परास हांगा ताँकाँ काम धंदो बरो मेळो। त्या-वेळा वाडी भोंसल्याँचें राज आसलें, आनि ते राजा ताँकाँ बरे भाशेन चलेत। तांतले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयाँथान तुप आनि घाण्याँचें ताजें तेल हाडीत, आनि वाडीथान पानाचो गोंयाँ व्हरत। ते समयँ वाडीयान गोंयाँ वचोंक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलाँ वेल्यान व्हरत। वाटेर चोराँची भिरांत आसताली त्या-पासून टुडू हाडचे व्हरचें जाल्यार तेलाच्या दबड्यांनीं घालून तेल म्हण व्हरत। वाडींत बरीं बरीं घराँ आनि बांदकामाँ आहात। तीं सगळीं ताँचे आनि ताँचे सँसतीचे हातचीं। आजून पर्यान वाडीच्याँ किरिस्ताँवाँ-भितर जायते बरे गवंडी आहात। वाडी किरिस्ताँवाँची वस्ती चडली तेन्नाँ गोंयच्या बिस्यान (भिस्यान) हांगा एक पाद्री धाडलो। वाडीच्या राजान इग्रज बांदूंक ताका जागो दिलो। आनि किरिस्ताँवाँची समुत बरी चलोंक लागली। हळू हळू वाडी थेका बिगारान जायना म्हण एक कुर धाडलो। आताँ वाडीच्या राज्यांत पांच हजाराँ वैर किरिस्ताँव आहात। ताँचे भितर बामण, चारोडे आनि सुद्दिर अशे-वरग आहात, आनि ताँच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि थेकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकाँचे भाशेंत फिरंगी उचाँ जायतीं मिसळल्यांत, तशींच वाडीच्या किरिस्ताँवाँचे भाशेंत मराठी उचाँ मिसळल्यांत, पुण तितलीं नांत। आनि काँय थोडीं फिरंगी उचाँ मिसळल्यांत पाद्रीं-वरवीं। किल्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि ताँची भास गोंयची फिरंगी उचाँ मिसळलेली। पुण ते जायत तितले करून शेरमाँवांत फिरंगी उचाँ चाली-नांत। ते जाणत कीं हांगाचे लोक फिरंगी शिकनाँत तेन्ना ताँकाँ फिरंगी उचाँ समजोंचीं नांत॥

[No. 41.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (STATE SAWANTWADI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ded-śẽ varsẽ dzātīt ām-che pūrvadz Gõy-thān āy'lyār.
One-and-a-half-hundred years may-be our ancestors Goa-from coming-on.
Te hāṅgāsar yẽũk pāvo, Gõy-chyā parās hāngā tẽ-kẽ kam-dhando
They hither to-come reason, Goa-of than here them-to work-and-business
baro melā. Tyā-velā Vāḍī Bhāslyẽ-chẽ rādz ās'lẽ, āni te rādzā
better was-got. That-time at-Vadi the-Bhonslas-of sway was, and those kings
tẽ-kẽ barē bhāśēn tsalait. Tānt'le dzāy'te dzaṇ bare kas'bī ās'le, āni
them-to good way-in used-to-treat. Them-among many men good artists were, and
thoḍe yepārī ās'le. Yepārī ās'le te Gõyẽ-than tup āni ghaṇyẽ-chẽ tājẽ tel
a-few traders were. Traders were they Goa-from ghee and pressed fresh oil
hāḍit, āni Vāḍī-thān pānātso Gõyẽ vharat. Tē samãy Vāḍī-thān
used-to-bring, and Vadi-from tobacco to-Goa used-to-take. That at-time Vadi-from
Gõyẽ vatsõk bare mārag nas'le, mhaṇ mhāl hāḍ'tso vhar'tso
to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken
to sag'ḷo bailẽ vailyān vharat. Vaṭēr tsorẽ-chī bhirānt ās'tāli,
that all oxen on they-used-to-bring. On-the-road thieves-of fear was,
tyā-pāsūn duḍū hāḍ'che vhar'chẽ dzālyār telā-chyā dab'ḍyẽ-nĩ ghālūn
therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put
tel mhaṇ vharat. Vāḍīnt barĩ barĩ gharẽ āni bānd'kāmẽ āhāt; tĩ
oil having-said they-brought. In-Vadi good good houses and buildings are; they
sag'ḷĩ tẽ-chē āni tẽ-chē sās'tī-chē hāt-chĩ. Ādzūn-paryān Vāḍī-chyẽ Kiristāvẽ-
all their and their descendants' hand-of. Now-till Vadi-of Christians-
bhitar dzāy'te bare gav'ṇḍi āhāt. Vāḍi Kiristāvẽ-chī vastī tsaḍ'lī, tennẽ
among many good masons are. At-Vadi Christians-of population increased, then
Gõy-chyā b'spān (*or* bhismān) hāṅgā ēk pādrī dhāḍ'lo. Vāḍī-chyā rājan igradz
Goa-of by-bishop here one priest was-sent. Vadi-of by-king church
bāndũk ta-kā dzāgo dilo. Āni Kiristāvẽ-chī samut barī tsalõk lāg'lī.
to-build him-to site was-given. And Christians-of religion well to-prosper began.
Haḷū-haḷū Vāḍī ekā vigārān dzāy-nā; mhaṇ ēk kur
By-and-by at-Vadi one by-vicar it-could-not-be-managed; therefore one curate

dhāḍ'lo. Atã̃ Vāḍī-chyā rājyānt pānts hadzārã̃ vair Kiristãv āhāt.
was-sent. Now Vadi-of in-the-kingdom five thousand above Christians are.
Tã̃-chē bhitar bāmaṇ, tsāroḍe, āni sudir aśe varag āhāt, āni tã̃-chyō
Them-of among Brāhmans, Kshatriyas, and Śūdras such castes are, and their
bhāsō-y vēg'vēg'lyō āhāt; puṇ tyō tsaḍ vēg'lyō nānt. Āni ekā-chī bhas
languages-also different are; but they very different are-not And one-of language
sam'dzōk dus'ryāk kathin paḍa-nā. Gõy-chyā lokã̃-chē bhāśēnt Phirangī
to-understand for-another difficult falls-not. Goa-of people-of in-language Portuguese
utrã̃ dzāy'tī misal'lyānt; tasī-ts Vāḍī-chyā Kiristãvã̃-chē bhāśēnt Marāṭhī
words many have-been-mixed; thus Vadi-of Christians-of in-language Marāṭhī
utrã̃ misal'lyānt; puṇ tit'lī nānt. Āni kãy thoḍī Phirangī
words have-been-mixed; but so-many they-are-not. And some few Portuguese
utrã̃ misal'lyānt pādrī-var'vī. Kityā, tar Vāḍīk pādrī yetāt te sag'le
words have-been-mixed priests-through. Why, then to-Vadi priests come they all
Gõy-che, āni tã̃-chī bhās Gõy-chī Phirangī utrã̃ misal'lēli. Puṇ te
Goa-of, and their language Goa-of Portuguese words-(with) is-mixed. But they
dzāy't tit'lō karūn śermãvānt Phirangī utrã̃ ghālī-nānt. Te
may-be-possible so-much having-done sermons-in Portuguese words put-not. They
dzanat kī hāngā-che lōk Phirangī śika-nãt, tennā tã̃-kã̃ Phirangī utrã̃
know that here-of people Portuguese learn-not, then them-to Portuguese words
sam'dzõ-chī nānt.
intelligible are-not.

FREE TRANSLATION OF THE FOREGOING.

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Bhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers; therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi; among them there are such divisions as Brāhmans, Kshatriyas, and Śūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and

in the language of the Christians of Vadi Marāṭhī words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

[No. 42.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

KŌṄKAṆĪ DIALECT. (DISTRICT KANARA.)

SPECIMEN III.

Yekā munśāk dog pūt āsulle. Āni tāntlyā dhāktya putān āplyā
One to-man two sons were. And them-among the-younger by-son his
bāpāi-kaḍe mhuṇẽ, 'bāpāi, mojyā vāṇṭyāk pōḍ-chi āst mā-kā di.' Āni
father-to it-was-said, 'father, my to-share falling estate me-to give.' And
tā-ṇõ tã-chē modẽ āpli āst vāṇṭli. Āni tā-chē uprānt dẕāite dīs vots̱ōk
him-by them between his estate was-divided. And that-of after many days to-go
nānt, titlyānt dhaktyā putān sagli āst yekḍe kōrn poīśilyā
were-not, that-much-in the-younger by-son all estate together having-made far
gãvāk gelo, āni thaĩ āpli āst pāḍ jinyēn ibāḍli. Āni tā-ṇẽ sagli
to-country went, and there his estate bad by-living was-wasted. And him-by all
āst kharchita-t̲s̲, tyā gāvānt yēk hōḍlō dukōḷ poḍlo, āni to garjevōnt
estate-on spending-only that in-country one big famine fell, and he wanting
dẕālo. Āni to vots̱on tyā gāũ-chyā yekā gāũkārā-kaḍe kāmāk rāvlo.
became. And he having-gone that town-of one townsman-to to-work remained.
Āni tā-ṇẽ āple dukor t̲s̲amũk āplyā gādyānt tā-kā dhāḍlo. Āni
And him-by his swine to-feed his in-fields him-as-for he-was-sent. And
dukrā-nĩ khāũ-t̲s̲o kuṇḍo khāvn āplẽ poṭ khuśālāyēn bhorto
swine-by to-be-eaten husks having-eaten his-own belly gladly filling
āsullo, puṇ kōṇe-ī tā-kā divũk nā. Āni to āplē gnyānā-chēr
would-have-been, but by-anyone him-to to-give not. And he his sense-on
yeta-t̲s̲ mhuṇālo kĩ, 'mojyā bāpāi-gēr kitle modẕure-che
on-coming-only said that, 'my father's-in-house how-many hire-of
t̲s̲ākar dẕāi titlẽ khāvn jēvn sāṇto kari-sārkhẽ āsāt,
servants wanting so-much having-eaten having-consumed saving to-make-like are,
āni hāũ bhukēn mortã. Hāũ uṭon mojyā bāpāi-gēr vetã
and I by-hunger die. I having-risen my father's-to-house (will-)go
āni mhuṇṭã, "bāpāi, hāvẽ Devā-chēr āni tujyā mukār t̲s̲ūk
and say, "father, by-me God-against and thy in-face fault
kelā, āni hyā-mukār hāũ tudzo pūt mhuṇ gheũk phāvo nā.
has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not.
Mā-kā tujyā modẕure-chē t̲s̲ākrã-vari kar."' Āni to uṭon āplyā
Me thy hire-of servants-like make."' And he having-arisen his

bāpāi-lāgī ālo. Puṇ to bōv pois āstānã̄-ts tā-chyā bāpāin tā-kā poḷōvn
father-to came. But he very far on-being-only his by-father him having-seen
tā-chi birmōt chintūn dhāvūn gelo āni tā-chē mānēr pōḍn tā-kā
him-of pity having-felt having-run went and his on-neck having-fallen him-to
ume dile. Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvē Devā-chēr āni
kisses were-given. And that son him-to said, 'father, by-me God-to and
tujyā doḷyã̄ mukār tsūk kelā, āni hyā-mukār hāū tudzo pūt mhoṇ gheūk
thy eyes before fault is-made, and henceforward I thy son having-said to-take
ḷphāvo nā.' Puṇ tyā bāpāin āplyā tsākrāk saṅglē, 'uttim angostor
worthy (am-)not.' But that by-father his to-servants it-was-said, 'best robe
bhāir haḍā āni tẽ tā-kā ghālā; āni tā-chyā hātāk yēk mudi ghālā, āni
out bring and that him-to put-on; and his to-hand one ring put, and
tā-chyā pāyã̄k moche ghālā, āni āmī khāvn khuśālāi karyã̄, kityāk
his feet-on shoes put, and we having-eaten merriment let-us-do, why
mhoḷyār, ho modzo pūt mello, ātã̄ to portān jivōnt dzālā; to sāṇḍullo, āni
on-saying, this my son was-dead, now he again alive has-become; he was-lost, and
to meḷḷā.' Āni to khuśālāi korūk lāgle.
he has-been-found.' And they merriment to-do began.

Ātã̄ tā-tso hōḍḷo pūt gādyānt āsullo. Āni to yēvn gharā-lāgī
Now his big son in-the-field was. And he having-come house-near
pāvtū-ts tā-ṇē vādzāp āni nāts āikalē. Āni tā-ṇē yekā tsākrāk
on-reaching-only him-by music and dancing was-heard. And him-by one to-servant
āpōvn itsārlē, 'hā-tso arī kitē?' Āni tā-ṇē tā-kā dzāp
having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer
dilā, 'tudzo bhāv ailā, āni tujya bāpāin yēk jevāṇ dilē; kityak
was-given, 'thy brother has-come, and thy by-father one dinner is-given; why
mhoḷyār, to tā-kā boryā bolāikīn meḷḷā.' Āni to rāgār dzālo,
on-saying, he him-to good in-health has-been-found.' And he in-anger became,
āni bhitar votsa-nā dzālo. Dekūn tā-tso bāpui bhair ālo āni poratũk lāglo.
and inside go-not became. Therefore his father out came and to entreat began.
Āni tāṇē dzāp dīvn āplyā bāpāi-lāgī mhuḷē, 'poḷai hyā sabār
And by-him answer having-given his father-to it-was-said, 'see these many
varsã̄ thāvn hāū tuji tsākri kartã̄, āni hāvē tujē utār kaī moḍũk nā; āni
years from I thy service do, and by-me thy word ever to-break not; and
tarī tuvē mā-kā yēk bokḍe-chē pīl dekunī kaī dīũk nā, hāvē mojyā
still by-thee me-to one she-goat-of young-one even ever to-give not, by-me my
ishtã̄ sāṅgātā khuśālāi korūk. Puṇ dzā-ṇē tuji āst chedīã̄ sāṅgātā
friends with merriment for-making. But whom-by thy estate harlots with
ibāḍli, to tudzo pūt āilyā-phārāts tuvē tā-chyā khātir yēk jevāṇ
was-wasted, that thy son coming-directly by-thee his for-sake one feast
dilē.' Āni tā-ṇē tā-kā mhuḷē, 'putā, tū sadã̄ mojyā sāṅgātā āsāi,
was-given.' And him-by him-to it-was-said, 'son, thou always me with art,

āni mojyā-lāgī asa, tẗ sagḷẗ tujẗ; ani āmī khuśālāi kar-chi āni
and me-with is, that all thine; and by-us merriment should-be-made and
santōs pāv-ṯso somā ḏzāvn āsā; kityāk mhoḷyār, ho tuḏzo bhāv
pleasure should-be-felt proper having-become is; why on-saying, this thy brother
mello, ātẗ to portūn jivōnt ḏzālā; to sāṇḍullo, āni to meḷḷā.'
was-dead, now he again alive has-become; he had-been-lost, and he has-been-found.'

The preceding specimens represent what might be called Standard Kōṅkaṇī, the language of North Kanara, Goa, and Sawantwadī. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskarī, shows a strong tendency to drop the Anunāsika. Thus, *ṯsolok*, for *ṯsalūk*, to go; *āv*, for *hẗāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more; *vai* for *hai*, yes. *D* and *l* seem to be interchangeable as is also sometimes the case in Kanarese; thus, *ṯsod* and *ṯsol*, for *ṯsaḏ*, much; *dukoḏ* and *dukol*, famine. The occasional softening of hard consonants is also due to the same influence; thus, *yēk*, *yōk*, and *yēg*, one; *nesog* for *nesẗūk*, to put on, etc. The final *y* in verbal forms is usually dropped; thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense; thus, *vetāy*, you, they, go. In other respects the various Kōṅkaṇī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēṇvīs or Gauḍ Brāhmaṇs.

[No. 43.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌNKAṆĪ (BĀRDĒSKARĪ) DIALECT. (DISTRICT BELGAUM.)

Ēk Ārāb manuśyā-ṯso goḍyā-ṯso mōg. Ēk Ārāb monīs
One Arab man-of horse-of love. One Arab man

ṯsoḷ garīb āsulo. Tyā-chē kaḍēn kāī-ṯs ēg nesog ōu paṅg'rok
very poor was. Him-of with any-even one to-dress and to-wear

nāsulo. Poṇ yōk dzobar boro goḍo tyā-chyā kaḍe āsulo.
was-not. But one very good horse him-of with was.

To goḍo vik'to geū-chyāk ēk poisolo monīs sodītālō. Poṇ tyā-kā
That horse buying to-take one of-a-far-country man was-seeking. But him-to

goḍo vik-chī bilkul poīlī khośī nāsulī. Māgīr āpoṇ ṯsoḷ
the-horse to-sell at-all at-first willingness was-not. Afterwards himself very

garīb āsā moṇ vikūk kabūl dzhālo, ānīk āp'lo mogā-ṯso
poor is saying to-sell willing he-became, and his-own love-of

goḍo geūn gelo tyā manuśyā-kaḍe. Tyādnā tē manuśyān
horse having-taken he-went that man-to. Then that by-man

ṯsoḷ khuśēn tya-kā rupōy medzon dile. Te rupōy ātāt
very willingly him-to rupees having-counted were-given. Those rupees in-the-hand

geūn rupayāk ānīk āp'lyā goḍyāk poḍoīt rāilo,
having-taken at-the-rupees and his-own at-the-horse looking he-remained,

āni moṇok lāg'lo, 'arē ēv tu-ka dus'ryā-chyā ātāt detā, te
and to-say began, 'O I thee-to others' in-the-hand give, they

tu-kā bānd'tole āni kōṇ-dzāṇā tu-ka mārīt, aśe dagd ditalē.
thee-to will-tie and who-knows thee-to he-will beat, in-this-way trouble they-will-give.

Tē pāsoṭ tū ṯsol āp'lyā gārā. Mājhī bur'ge-bāḷa tu-ka
That on-account-of thou go our-own to-house. My children thee-to

poḷon khuśāl dzāt'lī.' Aśe moṇon te rupaye donīr
having-seen pleased will-become.' So saying those rupees on-the-ground

marūn goḍo geūn phaṭiskon gelo. Dzālē-dzālyār te
having-thrown horse having-taken immediately he-went. But those

rupōy māron vaīche kām dzabūr ośē korūk-nā. Poīlē
rupees having-thrown the-above business good thus he-did-not-do. At-first

div-chyāk kobūl dzhālo, ānīk māgīr nyāgār dzālo. Aśe
to-give (sell) willing he-became, and afterwards promise-breaker became. So

korūn tyā-ṇe poilo kobūl dzālo āni māgīr
having-done him-by at-first willing became and afterwards

nyāgār	dzālo.	Aśe	dzātā,	poile	koṇoyī	vost	kobūl-koron	
promise-breaker	*he-became.*	*So*	*becomes,*	*at-first*	*whatever*	*thing*	*having-agreed*	
āṇi	māgīr	nyāgār	dzāle	maṇ°che	he	vāiṭ	kām	aśe
and	*afterwards*	*refused*	*became*	*to-say*	*this*	*bad*	*work (is)*	*so*
sam°dzo-che.								
it-should-be-considered.								

FREE TRANSLATION OF THE FOREGOING.

HOW AN ARAB LOVED HIS HORSE.

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said: 'I am now going to give thee up to others; they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

The Kōṅkaṇ dialect spoken by the Sarasvat Brāhmaṇs of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhmaṇs, who belong to the Śēnvīs or Gauḍ Brāhmaṇs, like other Brāhmaṇs of the Konkan, assert that they were originally brought from Trihōtra by Paraśurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrikhaṇḍa of the Skandapurāṇa. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Haliyal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son; *dōnī* instead of *dōn*, two. Exceptions to this rule are only apparent; thus, *dog dzāṇa pūta*, two persons sons. Here *dog-dzāṇa* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *ī*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēku ghoḍo*, a horse, but genitive *ekā ghoḍyā-gelē*.

The short final vowels seem to be the old Prākrit terminations. Compare *ēku pūtu*, Māhārāshṭrī Prākrit *ekko puttō*, a son; *ēki dhuva*, Māhārāshṭrī *ekkī dhūā*, a daughter; *pūta*, Māhārāshṭrī *puttā*, sons; *dōni*, Māhārāshṭrī *doṇṇi*, two. It is probable that their preservation is due to the influence of Kanarese.

Long final vowels are often shortened; thus, *assā̃*, I am; *āssa*, thou art; *di*, give; *sagli āsti*, all (his) estate.

E and *ó* have the same sounds as in Standard Kōṅkaṇī, and the vowel system is, in all essentials, the same in both forms of speech.

The Anunasika seems to be rather strongly pronounced. Final vowels are frequently nasalised; thus, *āsī̃*, and; *āmmī̃*, we; *hā̃vā̃*, I; *kānū̃*, ear.

Consonants are often doubled between vowels; thus, *mākkā*, to me; *tānnē̃*, by him; *āssa*, is; *bhittari*, inside.

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages. Thus, *mākkā mārīda*, they will beat me, I shall be beaten; *tajjē̃*, Standard *tā-chē̃*, his.

Nouns.—Weak bases end in vowels. Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural; feminine bases in *a* and *i*, plural *o* and *ī*; neuter bases in *a*, plural *ā̃*; thus, *pūtu*, a son; *pūta*, sons: *dhuva*, a daughter; *dhuvo*, daughters: *pāṭhi*, a back; *pāṭhī*, backs: *chittala*, a deer; *chittalā̃*, deer. The instrumental and case of the agent ends in *nē̃*; the genitive in *gelē̃* and *chē̃*; the locative in *āntū̃*; thus, *bāpsunē̃*, by the father; *rādzvā-nē̃*, with ropes; *dhuve-chē̃ nā̃vā̃*, the daughter's name; *ma-gelyā bāpsu-gelyā tsākrā̃-paikī̃*, among my father's servants; *gāvāntū̃*, in the village. In other points the declension of nouns agrees with Standard Kōṅkaṇī.

Pronouns.—*Hā̃vā̃*, I; *hā̃vē̃*, by me; *majjē̃* and *ma-gelē̃*, my; *āmmī̃*, we, and so on. 'Who'? is *kōṇū̃*, and 'what'? is *ittē̃*.

Verbs.—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons. Thus, *vattā̃*, I go; *vattā*, thou goest, he goes; *vattāti*, we, you, or they, go. The first person singular of the second future ends in *nā̃*; thus, *āssanā̃*, I shall be; *mārinā̃*, I shall strike.

The second person imperative ends in *a* in the first, and in *i* in the second conjugation; thus, *vatsa*, go; *baisa*, sit; *kari*, make; *māri*, strike.

'I should strike' is *hā̃vē̃ mār-kāḍza*.

The verbal noun in *chē̃* is used in the oblique form as an infinitive; thus, *mhoṇ-chā* (*i.e. mhoṇ-chyā*) *lāglo*, he began to say. An infinitive of purpose is often formed by adding the suffix *śī*; thus, *davar-śī*, in order to keep; *karī-śī*, in order to make.

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised; thus, *kōrau*, having done; *vāṭunu*, having divided; *vatsunū̃*, having gone.

In most characteristics, however, the dialect of Karwar is simply Standard Kōṅkaṇī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows. The alphabet used is Kanarese. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 44.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (SARASWAT BRĀHMAṆS OF KARWAR.)

ಏಕಾ ಗೃಹಸ್ತಾಕ ದೊಗ-ಚಾಣ ಪುತ ಆಶಿಲ್ಲೆ | ತಾಂತುಲೆ ಬೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಪು ಕಡೆ ವ್ಹೊಣ್ಟ್ಯಾ ಲಾಗ್ಲೊ, ಅನ್ನಾಂ, ಮಗೆಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಜಿ ತಿಲ್ಲಿ ಆಸ್ತಿ ಮಾಕ್ಕಾಕ ದಿ | ಅನಿಂ ತಾನ್ನೆಂ ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೂನು ದಿಲಿ ಅನಿಂ ಘೊಡೇಚಿ ದಿವ್ಯಾನಿಂ ಸಾನ್‌ಪ್ರೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ಸರ್ವ ಯೆಕ್ಡೆ ಕೋರ್ನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವಚುಗೆಲೊ ಅನಿಂ ಥೈಂ ವಾಇಟ್ ಬಾಲ್ಲಿನೆಂ ಆಪ್ಣಾಗೆಲೊ ಬೈಸೊ ಸರ್ವ ಮಾಇಟ್ ಕೆಲ್ಲೊ | ಅನಿಂ ಸರ್ವ ಖರ್ಚಾನಾ ಘುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಹಾಳ್ಳು ಪಳ್ಳೊ ಅನಿಂ ತಾಕ್ಕಾ ಗರಜ್ ಪಳ್ಳಿ | ಅನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ತಾಕಡೆ ಕಾಮಾಕ್ ರಾಬ್ಲೊ | ಅನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಡುಕ್ರಾಂಕ ಚರಾಂಬ್ಯಾಕ ಧಾಳ್ಳೊ, ಅನಿಂ ತೊ ತ್ಯಾ ಡುಕ್ರಾನಿಂ ಖಾಂವ್ಜೊತ್ಸ್ಲೊ ಕುಂಡೊ ಖಾವ್ನುಂ ಖಾಲೆನೆಂ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟ ಭೋರ್ನುಂ ಘೆತ್ಲೊಶಿಲ್ಲೊ | ಜಾಲ್ಯಾರಿ ತಾಕ್ಕಾ ಕೊಣಿಇಂ ದೀನೆಂ | ಅನಿಂ ತಾಕ್ಕಾ ಬುದ್ಧಿ ಯೇನಾಪ್ಪಡೆ ತೊ ವ್ಹೊಣು ಲಾಗ್ಲೊ, ಮಗೆಲ್ಯಾ ಬಾಪ್ಪುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಪ್ಯೆಕಿಂ ಕಿತ್ತೀಕಾಂಕ ಖಾಂವ್ಜೆಂ ಖಾವ್ನು ದವರ್ಶಿ ಆಸ್ಸ ಅನಿಂ ಹಾಂವಂ ಘುಕ್ಕೆನೆಂ ಮತ್ರಾಂ ಹಾಂವಂ ಉಟಾವ್ನು ಅನ್ನಾಕಡೆ ವಚುನುಂ ಅನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಗಿಂ ಅನಿಂ ತುಜ್‌ಲಾಗ್ಗಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ ಅನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವ್ಹೊಣ್‌ಭೊಂವ್ಚ್ಯಾಕ ಹಾಂವಂ ಘಾವ್ನಾಂ | ಮಾಕ್ಕಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಮ್ಹಣ್ಕೆ ಕೋರ್ನುಂ ದವರಿ ಘ್ಯುಣಂ ಘ್ಯುಣತಾಂ | ಅನಿಂ ತೊ ಉಟಾವ್ನುಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಪುಸೆಂ ಆಶಿಲ್ಲೆಕಡೆ ವಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತಾನಾಂ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುಸೆಂ ತಾಕ್ಕಾ ಪಳ್ಳೆಲೊ, ಅನಿಂ ತಾಕ್ಕಾ ಕಾಳುಳ್ಳ ಯೇವ್ನು ತೊ ಧಾಂವ್ಲ್ಲೊ, ಅನಿಂ ತಾಕ್ಕಾ ಪೊಟ್ಟ್ಯೆಂಗೇಳ್ನುಂ ಉಮ್ಮ ದಿಲಿ | ತಾವಳ ಪೂತು ತಾಜ್‌ಲಾಗ್ಗಿಂ ಘ್ಯಾಣಾಲೊ ಅನ್ನಾಂ ಹಾಂವೆಂ ದೆವಾಲಾಗ್ಗಿಂ ಅನಿಂ ತುಜ್‌ಲಾಗ್ಗಿಂ ಪಾಪ ಕೆಲ್ಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವ್ಹೊಣ್‌ಭೊಂವ್ಚ್ಯಾಕ ಹಾಂವಂ ಘಾವ್ನಾಂ | ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಪುಸೆಂ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಕ ಸಾಂಗ್ಲೆಂ ಕೀ ಬರೀಚಿ ಏಕಿ ಅಂಗಿ ಹಾಣ್ಟುಂ ತಾಕ್ಕಾ ಘುಲ್ಯಾ | ಅನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತಾಕ ಏಕಿ ಮುದ್ದಿ, ಅನಿಂ ಪಾಯ್ಯಾಕ ಜೊತ್ತೆಂ ಘುಲ್ಯಾ ಅನಿಂ ಅಮ್ಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನುಂ ಖುಶಾಲ್ ಕೊಯ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಳಾರಿ ತೊ ಮಗೆಲೊ ಪೂತು ಮೋರ್ನ್—ಗೆಲ್ಲೊ, ಅನಿಂ ಪತೂಸುಂ ಜೀವಂತ್ ಜಾಲ್ಲಾ, ತೊ ನಾಜಾವ್ನುಂ ಗೆಲ್ಲೊ, ಮೆಳ್ಳಾ | ಅನಿಂ ತಾನ್ನಿಂ ಖುಶಾಲ್ ಕೊಖ್ಯಾಕ ಸುರು ಕೆಲ್ಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಶಿಲ್ಲೊ | ತಾನ್ನೆಂ ಯೇವ್ನು ಘರಾಲಾಗ್ಗಿ ಪಾವ್ನಾಪ್ಪಡೆ ನಾಂಚು ಅನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಅಯ್ಕಿಲೆಂ | ಅನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ರಾಂ ಬೈಕಿಂ ಎಕ್ಕ್ಯಾಕ ಆಪ್ಪೋವ್ನುಂ ಹಾಜ್ಜೊ ಅಘ್ರ ಇತ್ತೆಂ ಮ್ಹುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಕಾ ಸಾಂಗ್ಲೆಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ ; ಅನಿಂ ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲ್ಲಿಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಪುಸೆಂ ಏಕ ಜೀವಣಂ ಕೆಲ್ಲ್ಯಾಂ ತಾಕ್ಕಾ ತಾವಳ ಕೋಪು ಯೇವ್ನುಂ ತೊ ಭಿತ್ತರಿ ವಚ್ಚ್ಯಾನಾಜಾಲೊ, ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಪುಸೆಂ ಭೈರ ಯೇವ್ನುಂ, ತಾಕ್ಕಾ ಸಮಜೈತಿ ಕೋರ್ನುಂ ಸಾಂಗ್ಲೆಂ | ತಾನ್ನೆಂ ಬಾಪ್ಪಾಕ ಅತ್ತಿ ಉತ್ತರ ದಿಲ್ಲಂ ಕೀ ಹೆಂ ಪಳೆ ಹೀಂ ಇತ್ತಿಂ ವರ್ಸಾಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಅನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ಮೊಣ್ಣೆಂ, ಜಾಲ್ಲೆಕಕ್ಕೆ

ತುವೆಂ ಮಾಕ್ಕಾ ಮಗೆಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಖುಶಾಲ್ ಕರೀತಿ ಏಕ ಬಕ್ಕ್ಯಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ ಜಾ-ಲ್ಯಾರಿ ತುಗೆಲಿ ಘೂಯಿಂಭಾಟ ಜೆಡಿಯಾಂ ಸಹವಾಸಾನೆಂ ಖಾವ್ನ್ನಿ ಕಾಳ್ಳಲ್ ತನ್ನಾಯ್ಯ ಹ್ಯಾ ತುಗೆಲ್ಯಾ ಪ್ರತ್ತಾನೆಂ ಆಯಿಲ್ಲ್ಯಾಕ್ಷಣಿಂ ಖಾಜ್‌ಖತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಿ ಕೆಲ್ಲಂ | ಆನಿಂ ತೊ ತಾಜ್‌ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ ಕೀ ಪ್ರಜಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜಿ ಲಾಗ್ಗೀಚ ಆಸ್ಸ ಆನಿಂ ಮಗೆಲೆಂ ಸರ್ವ ತುಗೆಲೇಂಚೆ ಜಾವ್ನ್ನ ಆಸ್ಸ | ಹೊ ತುಗೆಲೊ ಭಾವು ಮೆಲ್ಲೆಲೊ, ತೊ ಅತ್ತಂ ಪತ್ತೂಸಾಂ ಜೆವಂತ್ ಜಾಲ್ಲಾ ಆನಿಂ ತೊ ನಾಜಾಲ್ಲೆಲೊ ಅತ್ತಂ ಮೆಳ್ಳಾ ಮ್ಹುಣಿಂ ಆಮ್ಹಿಂ ಖುಶಾಲ್ ಕೋರ್ನುಂ ಆನಂದ್‌ಪಾಂವ್ಚೆಂ ಯೋಗ್ಯ ಆಸ್ಸ ॥

[No. 44.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ DIALECT. (SARASWAT BRĀHMAṆS OF KARWAR.)

TRANSLITERATION AND TRANSLATION.

Ekā gṛihastāka dog-dzāṇa pūta āśille. Tāntulo-paikĩ sānu
One householder-to two-persons sons were. Them-from-among the-younger
āpṇā-gelyā bāpsu-kade mhoṇ-chyā laglo, 'annā̃, ma-gelyā vāṇtyāka yĕv-chi titli
his father-to to-say began, 'father, my to-share coming so-great
āsti mākkā di.' Ānĩ tānnĕ āpṇā-geli āsti tā̃-kā̃ vāṇtūnu dili
estate me-to give.' And him-by his estate them-to having-divided was-given.
Ānĩ thoḍē-chi divsā-nĩ sān-pūtu āpṇā-geli āsti sarva yukḍe kōrnũ
And few-only days-in the-younger-son his estate all together having-made
dhūr-ēk gavā̃ka vaṭsu-gelo, ānĩ thaĩ vāit challi-nĕ āpṇā-gelo paiso sarva
far-one to-country went, and there bad conduct-by his money all
vāiṭ-kello. Ānĩ sarva kharṭsanā-phuḍe tyā gāvāntũ hōḍ dushkāḷu paḷḷo, ānĩ
bad-was-made. And all spending-after that in-country great famine fell, and
tākkā garadz paḷḷi. Ānĩ to tyā gā̃v-chyā ĕk gṛihastā-kaḍe kāmāk rablo.
him-to want fell. And he that country-of one gentleman-with for-service remained.
Ānĩ tānnĕ tākkā āpṇā-gelyā gādyāntũ ḍukrā̃ka ṭsaraũ-chyāka dhāḷḷo. Ānĩ to
And him-by him-as-to his in-field swine for-feeding he-was-sent. And he
tyā ḍukrā-nĩ khā̃v ṭso taslo kuṇḍo khāvnũ khuśāle-nĕ āpṇā-gelĕ poṭa
those swine-by to-be-eaten such husk having-eaten gladness-with his-own belly
bhōrnu ghetlo-śillo. Dzālyāri tākkā koneĩ dī-nĕ. Ānĩ
having-filled would-have-been-taken. But him-to by-anyone it-was-not-given. And
tākkā buddhi yēnā-phuḍe to mhoṇu lāglo, 'ma-gelyā bāpsu-gelyā ṭsākrā̃-paikĩ
him-to sense coming-after he to-say began, 'my father-of servants-among
kittēkā̃ka khā̃v-chĕ khāvnu davar-śi āssa, anĩ hā̃vā bhukke-nĕ martā̃.
to-how-many to-be-eaten having-eaten for-keeping is, and I hunger-with die.
Hā̃vā̃ uṭavnu ānnā-kaḍe vaṭsunũ, "ānnā̃, hā̃vĕ Devā-lāggĩ ānĩ tudz-lāggĩ
I having-risen father-to having-gone, "father, by-me God-to and thee-to
pāpa kellyā̃, ānĩ hyā-mukhāri tu-gelo pūtu mhōṇ-ghĕv-chyāka hā̃vā̃
sin has-been-committed, and henceforward thy son having-said-to-take I
phāvnā̃. Mākkā tu-gelyā ṭsākrā̃-mhaṇke kōrnu davari," mhuṇũ
am-worthy-not. Me thy servants-like having-made keep," having-said
mhaṇatā̃.' Ānĩ to uṭāvnũ āpṇā-gelyā bāpsu-nĕ āśille-kaḍe vaṭsu-gelo.
I-will-say.' And he having-risen his father-by-to went.
Dzālyāri tānnĕ sobār dhūr āstanā̃ tā-gelyā bāpsu-nĕ tākkā palailo, ānĩ tākkā
But him-by very far being his father-by as-for-him he-was-seen, and him-to

kākuḷtā yēvnu. to dhā̃vlo, ānī tākkā poṭṭōḷnū umma dili.
pity having-come he ran, and him having-embraced kiss was-given.

Tā-vaḷi pūtu tādz-lāggī mhaṇalo, 'annā̃, hā̃vē Devā-lāggī ānī tudz-laggī papa
At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin

kellyā̃, hyā-mukhāri tu-gelo pūtu mhōṇ-ghēv-chyāka hā̃vā phāv-nā̃.'
has-been-committed, henceforward thy son to-be-called I am-worthy-not.'

Dzālyāri tyā bāpsu-nē āpṇā-gelyā ṭsākrā̃ka sāṅglē kī, 'barī-chī ēki āṅgi
But that father-by his servants-to it-was-said that, 'good-indeed one robe

hānṇū tākka ghalya; ānī tā-gelyā hāttaka ēki muddi, ānī pāyyāka dzottē
having-brought him-to put; and his hand-on one ring, and foot-on shoe

ghālyā; ānī āmmī khāvn-jēvnū khuśāl koryā̃; ityā
put; and we having-eaten-having-feasted merriment let-us-make; why

mhaḷyari, ho ma-gelo pūtu mōrn gellelo, anī partūnū jivant dzāllā;
on-saying, this my son having-died had-gone, and again alive has-become;

to nā-dzāvnū gellelo, meḷā.' Ānī tānnī khuśāl kor-chyāka
he having-been-lost had-gone, has-been-found.' And them-by merriment to-make

suru kello.
beginning was-made.

Tā-gelo hoḍ putu gādyāntū āṣillo. Tannē yēvnu ghara-lāggi
His big son in-fields was. Him-by having-come house-near

pāvnā-phuḍe nā̃tsu ānī gāyanā tānnē āykilē. Ānī tannē ṭsākrā̃-paikī
reaching-after dancing and music him-by was-heard. And him-by servants-among

eklyaka appovnū, 'hādzdzo arthu ittē?' mhuṇū vitsārlē. Tānnē
one-to having-called, 'this-of meaning what?' having-said it-was-asked. Him-by

tākkā sanglē kī, 'tu-gelo bhāvu āyla, anī tānnē surakshita pāville-mitī
him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for

tu-gelyā bāpsu-nē ēka jevaṇā kellyā̃.' Tākkā tā-vaḷi kōpu yēvnū to
thy father-by one feast has-been-made.' Him-to then anger having-come he

bhittari vatstsa-nā-dzālo. Tya-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākkā
inside would-not-go. Therefore his father-by out having-come him-to

samdzai-śi kōrnū sanglē. Tānnē bāpsūka aśśi uttara dillē kī, 'hē
to-persuade for it-was-told. Him-by father-to thus reply was-given that, 'this

paḷe, hī itlī varsā hā̃vā tu-geli ṭsākri kartā̃, ānī tu-gelē uttara kednāyī
see, these so-many years I thy service do, and thy word ever

moṇ-ṇē; dzalle-tarkai tuvē makka ma-gelya mitrā̃ sāṅgāti khuśal karī-śi
was-broken-not; still by-thee me-to my friends with merriment making-for

ēka bakryā-pīla suddā̃ dī-nā̃. Dzālyāri tu-geli bhūyī-bhāṭa chedīyā̃
one kid even was-not-given. But thy land-and-garden prostitutes'

sahavāsā-nē khāvnu-kāḷḷel-taslyā hya tu-gelyā puttā-nē āyillyā-kshanā̃
company-in having-eaten-squandered-such this thy son-by coming-moment-at

tādz-khatira tuvẽ hoḍa jevaṇā kellẽ.' Ānī to tādz-lāggī mhanālo kī, 'putā,
him-for by-thee big feast is-made.' And he him-to said that, 'son,
tū̃ kednāyī majje-lāggī-chi āssa, ānī ma-gelẽ sarva tu-gelẽ-chi dzāvn
thou always me-near-only art, and mine all thine-indeed having-become
assa. Ho tu-gelo bhāvu mellelo, to āttā partūnū jivant dzalla; anī to
is. This thy brother had-died, he now again alive has-become; and he
nā-dzāllelo, āttā melḷā; mhuṇū āmmī khuśāl kōrnū ānand
was-lost, now has-been-found; therefore by-us merriment having-made gladness
pā̃v-chē yōgya āssa.'
should-be-felt proper is.'

KUḌĀḶĪ.

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their turn, form the connecting link between Kōṅkaṇī and the Konkan Standard of Marāṭhī.

Standard Kōṅkaṇī is spoken in the south-west corner of Sawantwadi and also in scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri. The principal language of Sawantwadi and of the southern part of Ratnagiri is also a Kōṅkaṇī subdialect. It is usually called Kuḍāḷī, a name derived from the Kudal peta in Sawantwadi. In Ratnagiri it is sometimes also called Mālvaṇī.

The Kuḍāḷī dialect is spoken from the Santarda River, which falls in the Arabian Sea at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the north. The eastern and western boundaries are the Sahyadri Hills and the Arabian Sea respectively. Kuḍāḷī is also spoken in Bombay Town and Island by settlers from Sawantwadi and Ratnagiri. The following numbers have been returned for this Survey :—

Sawantwadi	183,600
Ratnagiri	302,000
Bombay Town and Island	90,000
TOTAL	575,600

The chief points in which Kuḍāḷī differs from Standard Kōṅkaṇī are as follows:—

The long and short *e* and *o* are not clearly distinguished. The short forms are still found in considerable number in Sawantwadi. Thus, *te-kā*, to him; *kelō*, done; *hotō* and *hutō*, was, etc. Both *ẽ* and *õ* are, however, usually long, just as is the case in Standard Marāṭhī.

Ã or *ã* is used for Standard Marāṭhī *ẽ*, not only in cases where it is so used in Standard Kōṅkaṇī, but also elsewhere. Thus, *varsã*, years; *ḍukʰrã*, pigs; *tã̃ saṇʰṭã*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōṅkaṇī of Belgaum and in the dialects of the Central Konkan. Thus, *tyẽtullō* for *tyã̃tullō*, from among them; *teṇī* and *teṇẽ*, by him (honorific plural).

The cerebral *ṇ* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay; thus, *pānī* and *pāṇī*, water; *kōn* and *kōṇ*, who? The dental *ṇ* is also substituted for Standard Marāṭhī *ḷ* in *nhān*, small.

V is often dropped before *ē* and *ī*; thus *vīs* and *īs*, twenty; *itsārṇẽ*, to ask. It is sometimes also dropped in the conjunctive participle in *vn* or *ūn*; thus, *mhaṇūn*, having said; *uṭhūn*, having risen. It is replaced by *y* in *ṭhēy*, keep (Ratnagiri), for which the Sawantwadi texts give *ṭhēv*.

The inflection of nouns agrees with Standard Kōṅkaṇī. The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāśī*; thus, *bāpās-ṭsō* or *bāpāśī-ṭsō*, of a father.

The pronoun of the first person singular takes the form *mī* or *miyẽ* as in Standard Marāṭhī while Kōṅkaṇī has *hẽv*. *Āpan* is used as the corresponding plural including the person addressed.

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*; thus, *te-kā*, *tē-kā* and *tyā-kā*, to him. The other demonstrative and relative pronouns are inflected in the same way.

'What?' is *kāy* as in Standard Marāṭhī. The form *kitẽ* seems, however, also to be used, for we find *kityāk*, why?

The verb substantive forms its present tense as follows:—*mī āsẽy*; *tẽ̃ āsay*, or *āsas*; *tō āsā*; *āmī āsāv*; *tumī āsāt*; *tē āsat*. In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way. The past tense is 1. *hōtẽy*; 2 *hōtay*; 3. *hōtō*; plural, 1. *hōtāv*; 2. *hōtyāt*; 3. *hōtē*.

Other intransitive verbs are conjugated by means of the same suffixes. Thus, *āmī dzāṭāv*, we go; *tumī gēlyāt*, you went. In the future the form in *ān* is in common use; thus, *mhaṇān*, I shall say; *mēḷāt*, it will be got. But also *yētalō*, he will come. The habitual past seems to be used as in Standard Marāṭhī; thus, *dzay-na*, he would not go.

The past tense of transitive verbs agrees with Standard Kōṅkaṇī. The corresponding perfect seems to be used in the same sense. Only a few forms occur. The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*; the second person plural in *lyāt*, and the third person plural in *lyānī*; thus, *tẽ̃ mārᵉlay*, or *mārᵉlas*, thou struckest; *tēṇẽ̃ mārᵉlyān*, he struck; *āmī mārᵉlāv*, we struck; *tumī marᵉlyat*, you struck; *tẽ̃-ṇẽ̃ marᵉlyānī*, they struck; *tẽ̃ tẽ̃ kōṇā-kaḍᵃsūn vikᵉtẽ̃ ghētᵉlay*, or *ghētᵉlas*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā galyāk miḷī mārᵉlyān āni tyē-ṭsō mukō ghētᵉlyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him. In *tẽ̃ jēvān kēla has*, thou hast made a feast, *kela has* is the uncontracted form of *kēlas*. The future is formed as in Standard Marāṭhī; thus, *mī mārīn*, I shall strike. In the second person singular we find *mārᵉśīs* and *mārᵉśīl*.

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī. The first specimen, which has been received from Sawantwadi, represents the language of the higher classes. The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection. Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character. It comes from Ratnagiri.

[No. 45.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT. (STATE SAWANTWADI.)

SPECIMEN I.

येका माणसाक दोन झील होते । तेतुरलो न्हानगो बापाशीक म्हणूक लागलो बाबा, माका येतलो तो जिंदगेचो वाँटो माका दी । मगे तेणी तेंकाँ आपली जिंदगी वाटून दिली । मगे पुस्कळ दीस जाँवचे आदींच न्हानग्या झिलान सगळाँ एकठँय केलाँ, आणि दूर देशाक जाँवक गेलो आणि थैंसर मौज मारून होताँ ताँ सगळाँ घालयलाँ । तेचे कडलाँ सगळाँ सरल्यार थैंसर एक थोर दुकळ पडलो; आणि तेका कठीण दीस आयले । मगे तो थैंसरल्या येका गिरेस्ता-थैं जावन रवलो । तेणीं तेका आपलीं डुकराँ चरँवक आपल्या शेताँत धाडलो । आणि तेका दिसूँक लागलाँ डुकराँ खातत तो कुंडो माका मेळात तर बरो । पण तो सुद्दाँ कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासाँनीं मरतैं। मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे आणि तुजे-कडे चुकलँय, आणि तुजो झील म्हणूक फावानैं । तूँ माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि बापाशी-हार आयलो। तो दूर आसतानाँच बापाशीन तेका वगलो, आणि तेका तेची काककूत आयली। धाँव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । झिलान तेका म्हटलाँ, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलैं, मी तुजो झील म्हणूक फावान । पण बापाशीन गड्याँक म्हटलाँ, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हातांत एक आंगठी आणि पायाँत जुतीं घाला। आणि जेवन खावन आनंद करूँया, माजो झील मेलो तो फिरून जितो जालो, तो सांडलो पण परत गावलो। मगे तेणीं आनंद केलो ॥

तेचो थोरलो झील शेताँत गेलो । तो घरा-हार येता तर तेका गाणा नाचणा आयकूँक येवँक लागलाँ । तेणी येका गड्याक साद घातलो आणि कायरे ह्याँ म्हणून विचारलाँ। तेणी तेका म्हटलाँ तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुज्या बापाशीन ह्याँ जेवाण केलाँसा। तेका राग आयलो आणि तो घराँत जायना। तेचो बापूस भायर आयलो आणि तेका बाबापुता करूँक लागलो। तेणी बापाशीक म्हटलाँ, बग, इतकीं वर्सां मी तुजी चाकरी करतैं, तुज्या शब्दा भायर कदीं गेलैं नाय। पण तूँ माका कैंच माज्या इष्टाँ बांगडा मजा मारूँक एक बकऱ्याचाँ पोर सुद्दाँ दिलय नाय। पण जेणी तुजी जिनगी रांडाँ बरोबर वाटेक लायली तो तुजो झील घराँत येवँचे आदींच तेचेसाठीं तूँ जेवाण करतय। बापाशीन सांगलाँ, झिला, तूँ सदीं माजे बरोबर आसय, माजाँ आसा ताँ सगळाँ तुजाँच। आमी आनंद करूँचो ह्याँच खराँ। कित्या म्हणशीत तर, हो तुजो भाव मेललो तो जितो जालो, तो नाय जाललो तो गावलो॥

[No. 45.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT. (STATE SAWANTWADI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mān^{a}sák dōn jhīl hōtā. Tētur^{a}lō nhān^{a}gō bāpáśīk mhaṇūk lāg^{a}lō,
One to-man two sons were. Of-them the-younger to-the-father to-say began,
'bābā, mā-kā yētalō tō jind^{a}gē-ṭsō vā̃ṭō mā-kā dī.' Magē tē-ṇī
'father, me-to will-come that the-property-of share me-to give.' Then him-by
tē-kā̃ āp'lī jind'gī vāṭūn dīlī. Magē puskaḷ dīs dzā̃v-chē
them-to his-own property having-divided was-given. Then many days passing
ādī-ṭs nhān^{a}gyā jhilān sag^{a}ḷā̃ ēk-ṭhāy kelā̃, āṇi dūr deśak
before-even the-younger son-by all in-one-place was-made, and far to-country
dzā̃v^{a}k gēlō āṇi thaĩsar maudz mārūn hotā̃-tā̃ sag^{a}ḷā̃ ghālay^{a}lā̃.
to-go went and there merry-making having-done (whatever-)was-that all was-spent.
Tē-chē-kad^{a}lā̃ sag^{a}ḷā̃ sar^{a}lyār thaĩsar ēk thōr dukaḷ paḍ^{a}lō; āṇi te-kā
Him-with all was-spent-after there one great famine befell; and him-to
kathīṇ dīs āy^{a}lē. Magē tō thaĩsar^{a}lyā ekā girēstā-thaĩ dzāv^{a}n
hard days came. Then he of-that-place one householder's-house-in having-gone
rav^{a}lō. Tē-ṇī te-kā āp^{a}lī ḍuk^{a}rā̃ charāv^{a}k āp^{a}lyā śetā̃t dhaḍ^{a}lō.
dwelt. Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent.
Āṇi te-kā disū̃k lāg^{a}lā̃ ḍuk^{a}rā̃ khātat tō kuṇḍō mā-kā meḷat ta:
And him-to to-appear began the-swine are-eating that husks me-to will-come then
barō. Paṇ tō suddā̃ kōṇ te-kā dēy-nā. Magē tō bhānār yēv^{a}n
good. But that even anyone him-to would-not-give. Then he to-senses having-come
mhaṇūk lāg^{a}lo, 'majya bāpas-chē kīt^{a}kē-tarī gaḍī khāv^{a}n jēv^{a}n āsat āṇi mī
to-say began, 'my father-of how-many servants eating dining are and I
upāsā̃-nī mar^{a}taĩ; mī uṭhāu aṇi bāpāśī-hār dzāy^{a}n āṇi te-kā mhaṇān
hunger-with am-dying; I will-rise and (my)-father-to will-go and him-to will-say
"bābā, mī Devā-kaḍē āṇi tujē-kaḍē ṭsuk^{a}lā̃y; āṇi tudzō jhīl mhaṇūk
"father, I God-towards and thee-towards have-erred; and thy son to-be-called
phāvā-nāī; tū̃ mā-ka tudzō ēk gaḍi mhaṇūn tujé-kaḍē ṭhēr."'
am-not fit; thou me-to thy one servant saying thee-with keep."'
Āṇi tō magē uṭh^{a}lō āṇi bāpāśī-hār āy^{a}lō. Tō dūr ās^{a}tānā̃-ṭs bāpā-śīn te-kā bag^{a}lō; āṇi
And he then arose and father-to came. He far while-he-was-even the-father-by him-to was-seen; and
te-kā tē-chī kāk^{a}lūt āy^{a}lī. Dhā̃v-mārūn tē-ṇī te-chyā gaḷyāk
him-to him-of pity came. Running-having-struck him-by his on-the-neck

miṭhī mārʷlī, āṇi tē-chī mukā ghēt'lī. Jhilān te-kā mhaṭ'lā̃,
embracing was-struck, and him-of kiss was-taken. The-son-by him-to it-was-said,
'bābā, mī Devā-kaḍē āṇi tujē-kaḍē tsukʷlaĩ, mī tudzō jhīl' mhaṇūk
'father, I God-towards and thee-towards have-erred, I thy son to-be-called
phāvā-naĩ.' Paṇ bāpā-śīn gaḍyā̃k mhaṭ'lā̃, 'ēk barōsō āṅg'rakhō hāḍā āṇi
am-not-fit.' But the-father-by servants-to it-was-said, 'one good coat bring and
he-kā ghālā; aṇi he-chyā hāt̃āt̃ ēk āṅg'ṭhī āṇi pāyā̃t dzutī̃ ghālā; āṇi
him-to put-on; and his in-the-hand one ring and on-the-feet shoes put; and
jēvʷn khāvʷn āṇand karū̃-yā; mādzō jhīl mēl'lō, tō phirūn jitō
by-dining by-eating merriment let-us-make; my son was-dead, he again alive
dzālō; tō sāṇḍʷlalō, paṇ parat gāvʷlō.' Magē tē-ṇī̃ ānand kēlō.
became; he was-lost, but again is-got.' Then them-by merriment was-made.

Tē-tsō thōrʷlō jhul śetā̃t gēl'lō. Tō gharā-hār yetā, tar te-kā
His elder son in-the-fields was-gone. He house-towards comes, then him-to
gāṇā nāts'pā āyʷkū̃k yēv̄ʷk lāgʷlā̃. Tē-ṇī ekā gaḍyāk sād ghāt'lō āṇi,
singing dancing to-hear to-come began. Him-by one servant-to a-call was-put and,
'kāy-rē hyā̃?' mhaṇūn vichārʷlā̃. Tē-ṇī te-kā mhaṭ'lā̃, 'tudzō bhāv
'what-O (is-)this?' saying it-was-asked. Him-by him-to it-was-said, 'thy brother
āyʷlo-sā, tō khuśāl gharak āyʷlō, mhaṇūn tujyā bāpā-śīn hyā̃ jevāṇ kēlā̃-sā.'
come-is, he safe house-to came, therefore thy father-by this feast made-is.'
Te-kā rāg āyʷlō āṇi tō gharā̃t dzāy-nā. Tē-tsō bāpūs bhāyʷr
Him-to anger came and he into-the-house would-not-go. His father out
āyʷlō āṇi te-kā bābā-putā karū̃ lāgʷlō. Tē-ṇī bāpā-śīk mhaṭ'lā̃,
came and him-to entreating to-do began. Him-by (his-)father-to it-was-said,
'bag, it'kī̃ varsā̃ mī tujī tsākʷrī karʷtaĩ; tujyā śabdā-bhāyʷr kadī̃
'see, so-many years I thy service have-been-doing; thy word-out-of ever
gēlaĩ nāy; paṇ tū̃ mā-kā kaĩ-ts mājyā ishṭā̃-vōṅg'ḍā majā
have-gone not; but by-thee me-to ever-even my friends-with merriment
mārū̃k ēk bakʷryā-tsā̃ por suddā̃ dilay nāy; paṇ jē-ṇī
for-making one goat-of young-one even was-given not; but whom-by
tujī jin'gī raṇḍā̃-barobar vatēk-lāyʷlī to tudzō jhīl gharā̃t yēv̄-chō
thy property harlots-with was-wasted that thy son into-the-house coming
ādī̃-ts tē-chēsāṭhī̃ tū̃ jevāṇ karʷtay.' Bāpāśīn sāṅg'lā̃, 'jhilā,
before-even him-for thou a-feast art-making.' The-father-by it-was-told, 'son,
tū̃ sadī̃ mājē-barōbar āsay; mādzā̃ āsā tā̃ saṇ'lā̃ tudzā̃-ts. Āmī
thou always me-with art; mine is that all thine-verily. By-us
ānand karū̃-tsō hyā̃-ts kharā̃; kityā mhaṇśīt, tar hō tudzō
merriment should-be-made this-only proper; why if-thou-wilt-say, then this thy
bhāv mēl'lō, tō jitō dzālō; tō nāy-dzāl'lō, tō gāvʷlō.'
brother was-dead, he alive became; he was-lost, he is-found.'

[No. 46.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (KUḌĀḶĪ) DIALECT (DISTRICT RATNAGIRI.)

SPECIMEN II.

Kōṇā yēkā māṇˢsāk dōg-ḏzaṇ jhul hutē. Āṇi tyētullō dhākˢlō
Some one man-to two-persons sons were. And them-in-from the-younger
bāpāśik uṇāgˢlō, 'bābā, dzō jindˢgyē-ṭsō vāṭō mā-kā yōū-ṭsō tō di.'
the-father-to said, 'father, what property-of share me-to (is)-to-come that give.'
Magē tyē-ṇā tyē-kā jindˢgī vāṭūn dilī. Magē thōḍyā dīsā-nī
Then him-by them-to property having-divided was given. Then few days-in
dhākˢlō jhul sagˢlā ghēvn lāmb-chyā mulˢkāt gēlō, āṇˢkī thāy-sar ritibhagar
the-younger son all having-taken far to-country went, and there riotously
tsalān āpˢlō paisō kharṭsun ṭākˢlō. Magē tyē-ṇā sagˢlā kharaṭsˢlyar tyā
living his money having-spent was-thrown. Then him-by all spent-after that
mulˢkāt mōṭhō dukal paḍˢlō. Tyēdˢvā tyē-kā paisō myēla-nāsō dzalō.
in-country great famine arose. Then him-to money was-got-not-such became.
Tēvā tō tyā mulˢkātˢlyā yēkā giristā-lagī dzāvn ravˢlō. Tyē-ṇā tyē-kā
Then he that country-in-of one householder-near having-gone stayed. Him-by him
ḍukˢrā tsaraūk āpˢlyā śetāt dhāḍˢlyān. Tyēdˢvā ḍukˢrā dzō kuṇḍō khāyˢt tyā
swine to-tend his in-field it-was-sent. Then swine what husk ate that
kuṇḍyān āpˢlā pōṭ bharū-ṭsā asā tyē-kā disˢlā. Āṇi tyē-kā kōṇī
with-husk his belly should-be-filled thus him-to it-seemed. And him-to (by-)anybody
kāyyēk dilyān nay.
anything was-given not.

DĀLDĪ.

The Dāldis or Nawāits are a caste of Muhammadan fishermen. They claim an Arab descent, but speak a broken Kōṅkaṇī. They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island. The figures returned for the Linguistic Survey are as follows :—

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	8,000
TOTAL	23,500

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available.

In Ratnagiri the Daldis are chiefly found in the Ratnagiri sub-division, and in Kanara they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dāldis is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dāldis are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḷ* to *l*, and, in Ratnagiri and Janjira, the substituting of *r* for *ḍ* between vowels. Compare instances such as *ḍōlō*, eye; *ghōrō*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Kōṅkaṇī dialects, Dāldī most closely agrees with Kuḍāḷī. It has the same form *mī* for I, and the same third person singular of the past tense of transitive verbs ending in *ām*; thus, *te-nā bollān*, him-by it-was-said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do; thus, *kerū-lā*, to do; *kerlā*, done. The latter form shows that the past tense of this verb differs from Kōṅkaṇī.

Characteristic are also the many forms of nouns ending in *e*; thus, *putūe*, son; *bhāve*, brother; *dhuvae*, daughter; *bāpā-lā* and *bāpā-lāe*, to a father; *putā-chīe rāhām*, pity with the son, etc.

In most respects, however, Dāldī will be found to agree with Kōnkaṇī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *n*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son, received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk-tale from Janjira, and is printed in Dēvanāgarī. Each is accompanied by a transliteration and translation.

[No. 47.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÂṬHÎ.

KÔṄKAṆÎ (DÂLDÎ BROKEN) DIALECT. (KARWAR, DISTRICT KANARA.)

SPECIMEN I.

ಏಕಾ ಮಾನ್ಸಾಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸ್ ಹೊತೆ | ತೆಂತೂಸಿ ಲ್ಹಾನ್ಸಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ ಸಾಂಗ್ಲಾನ್ ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾಲಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿಂ ತೆನಾ ಆಪ್ಲಿ ಜಮಿನ್ ತ್ಯಾಂಲಾ ವಾಂಟೂನ್ ದಿಲಿ | ಥೋಡ್ಯಾ ದಿಸಿಂ ನ್ಹಾನ್ಸೊ ಪುತೂಸ್ ಸಗಟ್ ಯೆಂಕ್ಟೆ ಕರೂನ್ ಘೇವ್ನ್ ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಥ್ಯೆಂ ಆಪ್ಲಿ ಸಗ್ಳಿ ಜಮಿನ್ ಬರೂನ್ ಖಾವ್ನ್ ಪಾಡ್ ಕರೂನ್ ಟಾಕ್ಲಾನ್ | ತೆನಾ ಸಗಟ್ ಖರ್ಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ಮೊಟೊ ಬಗಾಲ್ ಪೊಡ್ಲೊ ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಗರಜ್ ಲಾಗ್ಲಿ, ಆನಿಂ ತೋ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ ಚಾಕ್ರಿಲಾ ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾಲಾ ಆಪ್ಲ್ಯಾ ಗಾದ್ಯಾಂತ್ ಆಪ್ಲಿಂ ಡುಕ್ರಾಂ ಚರೌಂವ್ಲಾ ಧಾಡ್ಲಾನ್ | ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂವ್ಲೊ ಕುಂಡೊ ತ್ಯಾಲಾ ಗಾವ್ಲೊ ಹೋತೊ ತರ್ ತೋ ಖುಶಾಲೇನ್ ಖಾತೊಹೋತೊ; ಚಾಲ್ಯಾರ್ ತಲಾ ಕೋಣ್ ಕಾಯ್ ದೇಇನಾಇಂ | ತೆದ್ವಾಂ ತ್ಯಾಲಾ ಅಕ್ಕಲ್ ಯೇವ್ನ್ ತೋ ಬೊಲಲಾಲಾ ಲಾಗ್ಲೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕ್ರೀಚ್ಯಾ ಮಾನ್ಸಾಂಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ ಆಪ್ಲ್ಯಾ ಪಾತಾಂತ್ ಘೈತಾತ್ ಮಿಂ ಹಿತಿಂ ಭುಕ್ಕೆಂ ಮರ್ತಾಂ | ಮಿಂ ಉಟೂನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ಮಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾಮ್ಕೆಂ ಪಾಪ್ ಕೆಲ್ಯಾಂ | ಆತಾಂ ಕೆಬ್ಯಾಪೂಡ್ಯಾಂ ಮಿಂ ತುಜೊ ಪುತೂಸ್ ಬೊಲೂನ್ ಬೊಲಲಾಲಾ ಹೋಯ್-ನಾಇಂ | ತುಜ್ಯಾ ಚಾಕ್ರಾಂ ಸಾಂಗಾತಿ ಮಲಾ ಚಾಕತ್ ಕರೂನ್ ಕೇವ್ ತೆದ್ವಾಂ ತೋ ಉಟೂನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್ ಪುತಾಲಾನ್ ದೂರ್ ಲಿಸ್ತಾನಾಂ ಬಗೈಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾನ್ ಕಾಕ್ರ್ಯಾ ಅಯ್ಲಿ | ತೋ ಧಾವ್ನ್ ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಆನಿಂ ಬೋಂಚೆ ಘೆತ್ಲಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ ಲಾಗಟ್ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ಮಿಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾಮ್ಕೆಂ ಪಾಪ್ ಕೆಲ್ಯಾಂ | ಮಿಂ ತುಜೊ ಪುತೂಸ್ ಬೊಲೂನ್ ಬೊಲಲಾಲಾ ಹೋಯ್ ನಾಇಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲ್ಯಾ ಚಾಕ್ರಾಂಲಾ ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೊಟ್ ಅಂಗ್ರೀಕಾ ಪಾಡೊನ್ ತ್ಯಾಚ್ಯಾ ಅಂಗಾಂತ್ ಘಾಲಾ, ಆನಿಂ ಏಕ್ ಮುದಿ ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ನೆಂ ಘಾಲಾ ಆನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್ ರೇವ್ಯೂಲಾ, ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೂಸ್ ಮೇಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ | ತೋ ನಾಇಂ ಜೈಲೊ ಹೋತೊ, ತೋ ಗಾವ್ಲೊ ತೆದ್ವಾಂ ತೇ ಖುಶಾಲ್ಕಿ ಕೆರೂಲಾ ಲಾಗ್ಲೆ ||

ತೆದ್ವಾಂ ತೆಜೊ ಮೋಟೊ ಪುತೂಸ್ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೋ ಗಾದ್ಯಾಂತುಶಿಂ ಘರಾ ಲಾಗ್ಗಿಂ ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಚ್ಯಾಂ ಆನಿಂ ನಾಚೊಂಜಾಂ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಏಕಾ ಚಾಕ್ರಾಲಾ ಆಪ್ಲೆಲಾನ್ ಆನಿಂ ಇಚಾರ್ಲಾನ್, ಹಿತ್ತಿಂ ಕಾಯ್ ಜೊತೇಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾಪೂಸ್ ಆಯ್ಲೊಶೆ ಆನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಾಸ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಜೊಲ್ಲ್ಯಾರ್ ತೋ ಚೊಕೊಟ್ ಜೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘರಾಂತ್ ಜಾಯ್ನಾಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪೂಸ್ ಭೈರ್ ಆಯ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಕಾ ಲಾಗ್ಲೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾನ್ ಸಾಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ಲೆ ವರ್ಸಾಂ

ಮಿಾಂ ತುಜಿ ಬಾಕಿ, ಕರ್ತಾಂ ತುಜಿ ಬಾತ್ ಕೆದ್ವಾಂ ಮೊಳ್ಳಿಲ್ಲಿ ನಾಇಂ| ತೇ ಬಿ ಅಲ್ಲ್ಯಾ ಬೋಸ್ತಾಂ ಸಾಂಗಾತಿಂ ಖುಶಾಲ್ಕಿ ಕೆರೂಲಾ ವಿಕ್ ಬಕ್ರ್ಯಾಚಂ ಪೋರ್ ಪಣ್ ಅಲ್ಲ್ಯಾಲಾ ದಿಲೋಸ್ ನಾಇಂ| ಜಾಲ್ಯಾರ್ ತುಜಿ ಜಮಿನ್ ಕಲಾವಂತ್ಮಾಂ ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಖಾವ್ನ್ ಕಾಣ್ಣೇಲ್ಯಾ ಪ್ರಜಾಲಾಸ್ ಅಯ್ಯ್ಯಾ ಒರೋಬರ್ ತ್ಯಾಚ್ಯಾ ಖಾತಿರ್ ತೂಂ ಮೊಠಾಂ ಜೀವಣ್ ದಿಲೋಸ್| ಕೆದ್ವಾಂ ತೆನಾಂ ತೆಲಾ ಸಾಂಗ್ಲಾನ್ ತೂಂ ಕೆದ್ವಾಂಬೀ ಮಾಜ್ಯಾ ಲಾಗಟ್ ಅಸಸ್ ; ಮಾಜಿ ಲಾಗ್ಗಿಂ ಕಾಯ್ ಆಕೆ ತಂ ತುಜಂಚ್ ಆಮಿಂ ಖುಶಾಲಿ ಕೆರೂಚಂ ಆನಿಂ ಖುಶೀನ್ ರವೂಚಂ ಜೊಕೋಟ್ ಆಕೆ | ಕಿತ್ಯಾಲಾ ಬೊಲ್ಲ್ಯಾರ್ ಹೋ ತುಜೊ ಭಾವೂನ್ ಮೆಲ್ಲೂ ಹೋತೂ , ಜೀವಾನ್ ಆಯ್ಲೊ ; ತೋ ನಾಇಂ ಜೈಲೊ ಆತಾಂ ಗಾವ್ಲೊ ||

[No. 47.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT. (KARWAR, DISTRICT KANARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dẕāṇ putūs hote. Tentūsi lhānsā putāsīn
A-certain man-to two-persons sons were. Of-them the-younger son-by
bāpā-lā sāṅglān, 'bāpā, mājyā vāṇṭyā-lā kāy yēte tā ma-lā dē.' Ānī
the-father-to it-was-said, 'father, my share-to what comes that me-to give.' And
te-nā āpli dzamīn tyā̃-lā vāṇṭūn dili. Thoḍyā diśī nhānsō
him-by his-own land them-to having-divided was-given. A-few in-days the-younger
putūs sagaṭ yeṅkṭe karūn ghēvn dūr gāvānt gelo. Thaī āpli
son all together having-made having-taken distant into-country went. There his-own
sagḷi dẕamīn kherūn-khāvn pāḍ-karūn ṭāṅk'lān. Te-nā sagaṭ kharach
whole land having-eaten-away bad-making was-thrown. Him-by all expenditure
karūn dẕailā tedvā̃ tyā gāvānt bhāri moṭo bargāl poḍlo. Tedvā̃ tyā-lā
having-made became then that into-country very great famine fell. Then him-to
garadẕ lāg'lī. Ānī tō dẕāvn tyā gā̃v-chyā ekā gā̃v-kārā lāgaṭ ts̱ākri-lā
want was-felt. And he having-gone that country-of one citizen near in-service
rāvlo. Tedvā̃ tyā gā̃v-kārān tyā-lā āplyā gādyānt āplī ḍukrā̃ ts̱arauīv-lā
remained. Then that citizen-by him-to his-own into-field his-own swine to-graze
dhāḍlan. Tedvā̃ tyā ḍukrān khā̃v-ts̱o kuṇḍo tyā-lā gāvto hōto tar tō
it-was-sent. Then those swine-by eating-of husks him-to if-obtained had-been then he
khuśālēn khāto-hōto; dẕālyār te-lā kōṇ kāy dēi-nāī. Tedvā̃
gladness-with would-have-eaten; but him-to anyone anything would-not-give. Then
tyā-lā akkal yēvn tō bolū-lā lāglo, 'mājyā bāpā-gharā̃ ts̱ākri-chyā mānsā̃-lā
him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to
khāvn jēvn tā āplyā hātānt ṭhaitāt; mī hitī bhukkō martā̃.
having-eaten having-fed they their-own in-hands keep; I here hunger-by am-dying.
Mī uṭūn mājyā bāpā-gharā̃ dẕāvn aiso boltā̃, "bāpā, mī Khudā
I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God
nā tu-jya samko pāp kerlū; ātā̃ he-chyā-phudyā̃ mī tudzo putūs bolūn bolū-lā
and thee-of before sin is-done; now henceforward I thy son speaking to-speak
hōy-nāī; tu-jyā ts̱ākrā̃-sāṅgāti ma-lā ts̱ākar karūn ṭhēv."' Tedvā̃ tō
am-not-fit; thy servants-with me-to a-servant having-made keep."' Then he
uṭūn bāpā lāgaṭ gelo. Bāpān putā-lās dūr āstā-nā̃ bagailān;
having-arisen father near went. By-the-father the-son-to distant being it-was-seen;

tedvã̃ bāpā-lās kākrūd āyli. Tō dhāvn dzāvn te-lā yeṅg
then the-father-to compassion came. He running having-gone him-to embracing
mārūn dharlān ānī bōñchi ghetlān. Tedvã̃ putā-śīn tyā-chyā lāgaṭ
having-struck it-was-held and kiss was-taken. Then the-son-by him-of near
bollan, 'bapa, mī Khuda na tujyā sāmko pāp kerlū; mī tudzo putūs bolūn
it-was-said, 'father, by-me God and thee-of before sin is-done; I thy son saying
bolū-lā hōy-nāī.' Tedvã̃ bāpā-śīn āplyā tsākrã̃-lā sāṅglān, 'ēk tsokōṭ
to-say am-not-fit.' Then the-father-by his-own servants-to it-was-said, 'one good
āṅgrōkā hāḍūn tyā-chyā āṅgānt ghālā, ānī ēk mudi tyā-chyā boṭānt, ānī
a-coat having-brought him-of in-body put, and one ring him-of in-finger, and
tya-chya payāk vānnē ghālā. Ānī amī khāvn jēvn khuśālīn
him-of to-feet shoes put. And we having-eaten having-dined gladness-with
rēvū-lā; kityā bollyār, mādzo putūs mālo hōto, jito hōvn āylo;
let-us-live; why if-you-ask, my son dead was, alive having-become has-come;
tō nāī-dzailo hōto, tō gāvlo.' Tedvã̃ tē khuśālki kerū-lā lāgle.
he lost was, he is-found.' Then they merriment to-do began.

Tedvã̃ te-tso mōṭo putūs gādyānt hōto. Tō gādyāntu-śī gharā-lāggī yetã̃-vari
Then his elder son in-the-field was. He the-field-in-from house-near coming-on
gãv-tsã̃ ānī nāteũ-tsã̃ aiklān. Tedvã̃ te-nā ekā tsākrā-lā āpailān anī
singing and dancing was-heard. Then him-by one servant-to it-was-called and
ichārlān, 'hittī kāy hotẽ-śe?' Tedvã̃ te-nā te-lā bollan, 'tudzō bhāvūs
asked, 'here what is-going-on?' Then him-by him-to it-was-said, 'thy brother
āylo-śe ānī tujyā bāpā-śīn ēk jevaṇ delan; kityā-khātir bollyār, tō tsokōṭ
has-come and thy father-by one dinner is-given; what-for if-you-ask, he good
hōvn āylo.' Tedvã̃ te-kā rāg āylo, gharānt dzāy-nā-dzāylo. Tedvã̃ bāpūs
being came.' Then him-to anger came, in-the-house would-not-go. Then the-father
bhair aylo, te-ka samjāv-ka lāg'lo. Tedvã̃ te-nã̃ bāpa-las sāṅglan, 'hī bagi,
out came, him-to to-persuade began. Then him-by the-father-to it-was-said, 'this see,
etle varsã̃ mī tuji tsakri kartã̃, tuji bāt kedvã̃ moḷḷoli nāī. Tō-bi āplyā
so-many years I thy service am-doing, thy word ever was-broken not. Still my-own
dōstã̃-sāṅgātī khuśālki keru-lā ēk bakryā-tsã̃ pōr paṇ āplyā-lā dilōs nāī.
friends-with merriment to-do one goat-of young-one even my-own-self-to gavest not.
Dzālyār tuji dzamīn kalāvantnyã̃ sāṅgatī rēvūn khāvn kāḍlēlyā putā-las
But thy land harlots with having-lived having-eaten that-wasted the-son-to
āylyā barōbar tyā-chyā khātir tũ̃ moṭhã̃ jevaṇ dilōs.' Tedvã̃ te-nã̃ te-lā
coming with him-of sake-for thee-by a-great dinner is-given.' Then him-by him-to
sāṅglān, 'tũ̃ kedvã̃-bī mājya-lāgaṭ asas, maje-laggī kay aśe tã̃ tudzã̃-ts.
it-was-said, 'thou at-all-times my-near art, me-with what is that thine-only.
Āmī khuśāli kerū-tsã̃ ānī khuśīn ravū-tsã̃ tsokōt āśe. Kityā-lā bollyār, hō
By-us merriment to-be-made and gladly to-live good is. For-what if-you-say, this
tudzo bhāvūs mello hōto, jivān āylo; tō nāī-dzailo, ātã̃ gāv'lo.'
thy brother dead was, alive came; he was-lost, now is-found.'

[No. 48.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT. (STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

एक फकीर-साईं होतें । त्याचे चार सोकरे होते । त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत बैसून हेल्याँव धंदो रोजगार नाय । तवाँ ही लेकरा खातील पितील काय । तवाँ तो बायकोला बोलते, बिबी आजचे दीस सबुर करा आनि सबा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान । आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । त्यो रोट्यो तो घो घेजन जंगलच्या तरफ रवाना झैलो । तो मुख्या कोकस्थानांत गेलो । त्याला दिसा बारा वाजन्याच्या घुमाराला एक बाव नजर पडली । त्या बावी-वर बैठून सोबनच्यो चार रोट्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एकक्यूँ खाँव की दोकु खाँव । आवयांत त्या बाविंतला शेखनागाची धू होती । तवाँ बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येजन बैठलेलो हाय, त्याला काईं खावेला द्यो । धू बोलव्या लागली आपल्या जवल खावेला देवेला काय नाय । तवाँ बाप बोललो, आपली हांडी हाय, ती वरती घेजन जा, आनि त्या हांडीच्या खलती लुबान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल । ताँ त्याला खावें देस । त्या-परमान धू वरती येजन बापानी सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी बी फकिराच्या हवालीं केलान । फकिरानी ती हांडी घेजन धनशी चालतो झैलो । तो बाट चालता चालता एका खापरी चोराच्या गावात गेलो । रात झैली होती, आनि त्या गावाचे सगले लोक चोरीला गेले होते । म्हगून एकाच्या ओटी-वर त्यान आपला बिस्तार लावलान । चोराची बायको घरात होती । त्या बायकोनी त्या फकिराच्या सोबनची हांडी बगलान । तिच्या दिलाला लागलाँ की, ही हांडी सुटी गुनवान हाय । आवयात तिचो घो चोरी करून ऐलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवल एक हांडी हाय, ती मोटी

गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्हा आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या परमाने तेच्या घोवान कैलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो बिरियानी शिजली। ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

[No. 48.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌṄKAṆĪ (DĀLDĪ BROKEN) DIALECT. (STATE JANJIRA.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk phakīr-sāī hōtē. Tyā-chē chār sōkʰrē hōtē Tya-chī bāyʰkō āpʰlyā ghōvā-lā
One faqir was. Him-of four sons were. His wife her husband-to
bōlʰtē, 'tumī gharānt baisūn rhēlyā̃v, dhandō rōdz̲ʰgār nāy.
says, 'you in-the-house having-sat have-remained, occupation employment is-not.
Tavā̃ hī lēkʰrā khātīl pītīl kay?' Tava tō bāyʰkō-lā bōlʰte, 'bibī
Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife
ādz̲-chē dīs sabur karā, āni sabā chār rōṭī ma-lā bhudz̲ūn dyā;
to-day-of day patience make, and to-morrow four cakes me-to having-baked give;
mhanʰjē mī dhandyā-lā dz̲ān.' Ātā bāyʰkō-nī sūbō-chī āpʰlyā
then I work-on shall-go.' Now the-wife-by early-morning-of her-own
ghōvā-lā chār rōṭī bhudz̲ūn dilān. Tyō rōṭyō tō ghō
husband-to four cakes having-baked were-given. Those cakes that husband
ghēūn dz̲aṅgal-chyā taraph ravānā-dz̲hailō. Tō mutyā kōkasthānānt
having-taken a-jungle-of in-the-direction started-off. He great in-a-forest
gēlō. Tyā-lā dīsā bārā vadz̲ʰnyā-chyā shumārā-lā ēk bāv nadz̲ʰra padʰlī.
went. Him-to by-day twelve striking-of about-at one well in-sight fell.
Tyā bāvī-var baiṭhūn sōban-chyō chār rōṭyō sōḷūn bāvī-chyā chār
That well-on having-sat accompanying four cakes having-taken-out the-well-of four
kōnā-var ṭhēvʰlān, āni bōlʰvē lagʰlō, 'ēk-kū̃ khā̃v kī dō-ku khā̃v.'
corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat.'
Āvʰryānt tyā bāvintʰlā śēkh-naga-chī dhū hōtī. Tavā̃
In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was. Then
bāpā-nī dhuvē-lā bōlʰvē lāgʰlō kī, 'bāvī-var ēk phakīr bhuka
the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry
yēūn bēṭhʰlēlō hāy; tyā-lā kāī khāvē-lā dyē.' Dhū bōlʰvya
having-come sat is; him-to something to-eat give.' The-daughter to-speak
lāgʰlī, 'āpʰlyā-dz̲aval khāvē-lā dēvē-lā kāy nay.' Tavā̃ bap bōlʰlō,
began, 'of-us-near to-eat to-give anything is-not.' Then the-father said,

'āp'lī hāṇḍi hāy, tī var'tī ghēūn dzā, āni tyā hāṇḍī-chyā khal'tī lubān
'*our-own pot is, that up having-taken go, and that pot-of under incense*
dzāl, mhan'jē tyā hāṇḍīt kāy tarī śidzūn tayar hōīl. Tā̃ tya-la
burn, then that in-pot something at-least having-cooked ready will-be. That him-to
khāvē dēs.' Tyā-par'mān dhū var'tī yēūn bāpā-nē
to-eat give.' That-according-to the-daughter up having-come the-father-by
sāṇgit'lyā-par'mān karūn phakirā-lā khāvyā ghat'lān, āni tī hāṇḍī bī
told-way-in having-done the-faqir-to to-eat it-was-put, and that pot also
phakirā-chyā havālī kēlān. Phakirā-nē tī hāṇḍi ghēūn than-śī
the-faqir-of in-charge was-made. The-faqir-by that pot having-taken there-from
tsāl'tō-dzhailō. Tō vāṭ tsāl'tā tsāl'tā ēkā khāp'rī-tsōrā-chyā gāvāt gēlō.
weni-away. He the-way walking walking one house-breaker-of in-village went.
Rāt dzhailī-hōtī, āni tyā gāvā-chē sag'lē lōk tsōrī-lā gēlē hōtē. Mhagūn
Night become-had, and that village-of all people theft-for gone were. Therefore
ēkā-chyā ōṭi-var tyā-na āp'lā bistār lāv'lān. Tsōrā-chī bāy'kō
one-of verandah-on him-by his bedding was-kept. The-thief-of the-wife
gharāt hōtī. Tyā bāy'kō-nī tyā phakirā chyā sōban-chī hāṇḍī bag'lān.
in-the-house was. That wife-by that faqir-of with-of the-pot was-seen.
Ti-chyā dilā-lā lāg'lā̃ kī, hī hāṇḍī muṭī gun'vān hāy.
Her mind-to it-occurred that, this pot great possessing-merit is.
Āv'ryāt ti-tsō ghō tsōrī karūn ailō. Tī āp'lyā ghōvā-lā
In-the-meanwhile her husband theft having-made came. She her-own husband-to
sāng'tē, 'hyā phakirā-dzaval ēk hāṇḍi hāy, tā mōṭi gun'vān hāy.
tells, 'this faqir-near one pot is, that great possessing-merit is.
Mhanūn phakīr nidz'lyā-var āp'lyā gharan-chī ēk haṇḍī nhya ani
Therefore the-faqir having-slept-after our-own in-house-of one pot you-take and
phakira-chī hāṇḍī hāy, tī ap'lyā gharāt-lā hanā.' Tyā-par'mānē tē-chyā
the-faqir-of the-pot is, that our-own in-the-house-to you-bring.' That-like her
ghōvān kēlān. Bāy'kō-nī tī hāṇḍī tsulī-var ṭhēvilyā-barōbar
husband-by it-was-done. The-wife-by that pot the-hearth-on was-kept-immediately-after
tyāt ākhanī-biriyānī śidz'lī. Tī dōghā ghō-bāy'lā-nī baiṭhūn
in-that best-dishes were-cooked. That both the-husband-and-wife-by having-sat
khālyē. Tīn-var'tī bay'kō āp'lyā ghōvā-lā bōl'vyā lāg'lī, 'tum-lā ātā̃
was-eaten. That-on the-wife her-own husband-to to-speak began, 'you-to now
tsōrī kar'vyā dzānyā-chī kāy dzarūr nay. Āp'lyā-lā ātā̃ pōṭ-bhar khāvyā-lā
theft to-make going-of any necessity is-not. Us-to now belly-full eat-to
millāy.'
is-got.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

CHITPĀVANĪ.

The Chitpāvans or Konkanasths are the chief Konkan Brāhmans. Their head-quarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows:—

Bombay Town and Island	4,000
Ratnagiri	65,000
TOTAL .	69,000

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound. Their home tongue is, however, closely related to Kōṅkaṇī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

Ã is used for *ẽ* in the same cases as in Kuḍāḷī; thus, *ḍukʰrã*, swine; *dz̲ã madz̲hã sẽ tã sagʰḷã tudz̲khã sẽ*, what mine is that all thine is.

Ẽ and *õ* are apparently always long. Thus, *ghōḍẽ*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāṭhī. The oblique form of strong feminine bases ends in *ī*; thus, *mulʰgī-t̲sõ*, of a daughter. The dative ends in *lā*; thus, *mānʰsā-lā*, to a man, etc.

Pronouns.—*Mẽ*, I, by me; *mā-lā*, to me; *tẽṇn*, by him; *kitã*, what? Other forms mainly agree with Kōṅkaṇī.

Verbs.—The verb substantive is *sa-ṇā*, to be. Present tense, *sõ*, I am; *sas*, thou art; *sẽ*, he is; *sõ*, we are; *sã*, you are; *sat*, they are. The regular present *mẽ sat̲sã* seems to be used as a habitual present, 'I usually am'; thus, *tũ mājhẽ-dz̲avaḷ rōdz̲ sat̲sas*, thou art always with me. The past tense is regularly formed; thus, *tũ salōs*, thou wast.

The finite verb forms its present from the participle in *t̲sō*; thus, *mẽ mārʰt̲sã*, I strike. This participle has no longer a passive meaning. The future participle passive ends in *vã*, corresponding to Standard Marāṭhī *vẽ*; thus, *mẽ marʰvã*, by-me a-striking-should be done, I should strike.

The past tense of intransitive verbs agrees with Kōṅkaṇī in the singular and with Standard Marāṭhī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōṅkaṇī; thus, *gẽlõ*, I went; *gẽlōs*, thou wentest; *gẽlō*, he went; plural, *gẽlõ*, *gẽlã*, *gẽlẽ*.

The past tense of transitive verbs ends in *s* in the second person singular; in *n* in the third person singular; and in *t* in the second person plural. Thus, *tã mā-lā bakʰrō dẽlōs*, by-thee me-to a-goat was given; *bāpān ... mẽṭhī mārʰlīn āṇi tẽ-t̲sō mukō ghẽtʰlōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him.

The past tense is sometimes formed without the suffix *lō*; thus, *mẽ tẽ-chẽ mulʰgẽ-lā pushkaḷ t̲sābūk māyʰrẽ*, I have beaten his son with many stripes.

The perfect, future, and habitual past are formed as in Standard Marāṭhī. Thus, *mẽ pātak kẽlã sẽ*, by-me sin made is, I have sinned; *mẽ mhaṇẽn*, I will say; *dz̲āy-nā*, he would not go; *khāyʰt*, they usually ate.

The imperative of *dẽ-ṇā*, to give, is *dẽ* or *dẽs*. Other imperatives are regular; thus, *ghẽ*, take; *yā*, go ye.

The verbal noun in *nā*, corresponding to Standard Marāṭhī *ṇẽ*, is common; thus, *marʰṇā*, to strike; *khāṇā*, to eat. The usual oblique base of the verbal noun ends in *vẽ*, corresponding to Standard Marāṭhī *vyā*; thus, *ghẽvẽ-chī yōgyatā*, fitness to take.

The conjunctive participle ends in *unī* or *nī*; thus, *mārunī* and *mārʰnī*, having struck; *dz̲āvʰnī*, having gone.

The vocabulary differs to some extent from that of Standard Marāṭhī. Thus, we find *bōḍyo*, a son; *chẽḍ*, a daughter; *t̲sōkhōṭ*, good; *teḍʰḷā*, then; *kitã*, what? etc. A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol. X, Bombay 1880, pp. 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvanī which follows. A list of Standard Words and Phrases will be found below on pp. 394 and ff.

[No. 49.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

CHITPĀVANĪ DIALECT. (DISTRICT RATNAGIRI.)

एका माणसाला दोन बोड्ये सले। ते-पैकीं धाकटो आपले बापाला म्हणालो बाबा, जो जिनग्याचो वांटो माला येचे तो दे। मग तेणीन तेला आपली जिनगी वांटून दिलीन। मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याहाँ उधळेपणान वागुनी आपली जिनगी उडयलीन। मग तेणीन सगळाँ खर्चुनी टाकले-वर ते देशांत मोठो दुकाळ पडलो। ते-मुळाँ तेला गरज लागूँ लागली। तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहिलो। तेणीन तेला आपले शेतांत डुकराँ चारवेला धाडलीन। तेडला डुकराँ जीं सालाँ खात सत ते-वर तेणीन आपलाँ पोट आनंदान भरलान असतान। पण कोणी सुद्धाँ तेला काँहीं दिलान नाही। मग जेडला तो शुद्धी वर आलो तेडला तो म्हणालो माझे बापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाशीं मरचाँ। मे उठुनी बाबा-हारीं जावनी तेला म्हणेन, बाबा मे देवाचे घरा तुझे देखत अन्याय कीलोसे। आणि देचे उपर मे तुझो मुलगो म्हणुनी घेवेला योग्य नाही। माला आपले एका पायकाळ्या प्रमाण ठेय। मग तो उठुनी आपले बापा-हारीं आलो। पण तो लांब सताँच तेचे बापान तेला बघितलान आणि तेला दया आली आणि धाँवनी तेचे गळेला मिठी मारलीन आणि तेंचो मुको घेतलोन। मुलगो तेला म्हणालो, बाबा, मे देवाचे घरा व तुझे डोळाँ देखत पातक कीलाँ से व मे देचे उपर तुझो मुलगो म्हणवेला योग्य नाही। पण बापूश चाकरानला म्हणालो चांगलो आंगरखो सेल तो आणणी देचे आंगांत घाला, तेचे हातांत आंगठी व पायांत जोडा घाला। मग आम्ही जेवनी-खावनी गोड करूँया। कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो सांडलो सलो तो साँपडलो से। असाँ म्हणणी ते आनंद करूँ लागले॥

ते वेळा तेचो वडील मुलगो शेतांत सलो। तो जेडला येवनी घरा जवळ पोंचलो तेडला तेणीन गाणा व नाचणा आवक्येलान। आणि तेणीन आपले चाकराँ

पैकीं एकाला हाक मरलीन व विचारलान हें कितां चाललां से। तेडला तो तेला म्हणालो। तुझो भाऊश आलो से व तुझे बापसान मेजवानी कीलीन से। कारण तेला तो सुखरूप मिळालो से। तेडला तो रागावनी आंत जायना। म्हणणी तेचो बापूश बाहेर येवनी तेची विनवणी करूँ लागलो। पण तेंणीन आपले बापसाला उत्तर दिलान कीं, बघ आज बूतकी वर्षां मे तुझी चाकरी करचां व कदूही तुझी आज्ञा मोडली नाही। तरी मे माझे मित्रां बरोबर आनंदान वागवां असे हेतून एकादां करडूं देखील तूं माला दिलांस नाही। पण जेणीन तुझो पैसो रांडांचे संगतीन खावनी फडशो पाडलोन से तो हो तुझो बोड्यो आलो तोंच तूं तेचेसाठी एक मेजवानी दिलीस। तेचे-वर तो तेला म्हणालो मुलग्या तूं माझे जवळ रोज सचस व माझे जवळ जां कांही से तां सगळां तुझां से। आपलेनला हर्ष व आनंद करवो हें चांगलां सलां। कारण हो तुझो भाऊश मेलो सलो तो फिरुनी जगलो से व सांडलो सलो तो सांपडलो से॥

[No. 49.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

CHITPĀVANĪ DIALECT. (DISTRICT RATNAGIRI.)

TRANSLITERATION AND TRANSLATION.

Ēkā māṇʷsā-lā dōn bōḍyē salē. Tē-paikĩ dhākʷṭō āpʷlē bāpā-lā
A-certain man-to two sons were. Them-from-among the-younger his-own father-to
mhaṇālō, 'bābā, dzō jinʷgyā-tsō vāṇṭō mā-lā yēchē tō dē.' Mag tē-ṇīn
said, 'father, what the-estate-of share me-to comes that give.' Then him-by
tē-la āpʷlī jinʷgī vāṇṭūn dilīn. Mag thōḍē divʷsān dhākʷṭō
him-to his-own estate having-divided was-given. Then few days-in the-younger
mulʷgō sagʷḷī jinʷgī gōḷā-karʷnī dūr dēśānt gēlō, āṇi tyāhã
son all estate together-having-made distant into-a-country went, and there
udhʷḷēpaṇān vāgunī āpʷlī jinʷgī uḍayʷlin. Mag tē-ṇīn
prodigal-manner-by having-behaved his-own estate was-squandered. Then him-by
sagʷḷã kharṭsuni-ṭākʷlē-var tā dēśānt mōṭhō dukaḷ paḍʷlō.
all having-squandered-away-after that into-country great famine fell.
Tē-muḷã tē-lā garadz lagũ lāgʷlī. Tēḍʷlā tē dēśānt'lē ēkā gṛihasthā-
That-owing-to him-to want to-fall began. Then that country-in-of one householder-
dzavaḷ dzāvʷnī rēhēlō. Tē-ṇīn tē-lā āpʷlē śētānt ḍukʷrã tsarʷvē-la
near having-gone he-lived. Him-by him-as-for his-own in-the-field swine to-feed
dhāḍʷlōn. Tēḍʷlā ḍukʷrã jī sālã khāt sat tē-var tē-ṇīn āpʷlã pōṭ
he-was-sent. Then swine what husks eating were that-upon him-by his-own belly
ānandān bharʷlān asʷtān. Paṇ kōṇī-suddhã tē-lā kãhĩ
gladness-with filled would-have-been. But (by-)anybody-even him-to anything
dilān nāhī. Mag jēḍʷlā tō śuddhī-var ālō tēḍʷlā tō mhaṇalō, 'mājhe bapa-chē
was-given not. Then when he senses-on came then he said, 'my father-of
kiti-tarī tsākʷrān-lā khāvʷnī purē itʷkī bhākʷrī sē; āṇi mē bhukan
how-many servants-to having-eaten enough so-much bread is; and I hunger-by
upāśĩ marʷtsã. Mē uṭhunī bābā-hārĩ dzāvʷnī tē-lā mhaṇēn,
of-starvation am-dying. I having-arisen father-to having-gone him-to will-say
"bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē. Āṇi hē-chē-upar
"father, by-me God-of at-house thy in-sight fault committed-is. And this-of-after
mē tudzhō mulʷgō mhaṇunī ghēvā-lā yōgya nāhī. Mā-lā āpʷlō ēkā
I thy son having-said to-take fit am-not. Me-to thy-own one
pāyʷkāḷyā-pramāṇ ṭhēy."' Mag tō uṭhunī āpʷlē bāpā-hārĩ ālō. Paṇ tō
servant-like keep."' Then he having-arisen his-own father-to came. But he

lāmb satã̄-ts tē-chē bāpān tē-lā baghit'lān āṇi tē-lā daya alī;
distant being-just his father-by him-to it-was-seen and him-to compassion came;
āṇi dlã̄v'nī tē-chē gaḷē-lā miṭhī mār'līn, āṇi tē-tsō mukō ghēt'lōn. Mul'gō
and having-run his neck-to embracing was-struck, and his kiss was-taken The-son
tē-lā mhanalō, 'bābā, mē Dēvā-chē gharā va tujhē ḍōḷã̄-dēkhat pātak kēlã̄ sē.
him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is.
Va mē hē-chē-upar tudzhō mul'gō mhaṇ'vē-lā yōgya nāhī.' Paṇ bapūś tsāk'rān-lā
And I this-of-after thy son to-be-called fit am-not.' But the-father the-servants-to
mhaṇālō, 'tsāṅg'lō āṅgar'khō sēl tō āṇ'ṇī hē-chē āṅgānt ghāla;
said, 'good a-coat will-be that having-brought his in-body put;
tē-chē hatant ang'ṭhī va pāyānt dzōḷā ghālā. Mag āmhī jēv'nī-khāv'nī
his in-hand a-ring and in-feet shoes put. Then we having-dined-having-eaten
gōd karū-yā. Kāraṇ hō mādzhō mul'gō mēlō salō, tō phirunī jivant
merriment will-make. Because this my son dead was, he again alive
sē; tō sāṇḍ'lō salō, tō sã̄paḍ'lō sē.' Asã̄ mhaṇ'ṇī tē ānand karū̄ lāg'lē.
is; he lost was, he found is.' So having-said they joy to-make began.

Tē vēḷā tē-tsō vaḍīl mul'gō śētānt salō. Tō jēḍ'lā yēv'nī gharā
That time-at his eldest son in-the-field was. He when having-come the-house
dzavaḷ pōtsā'lō, tēḍ'lā tēṇīn gaṇa va nāts'nā āy'kyēlān. Āṇi tēṇīn āp'lē
near arrived, then him-by singing and dancing was-heard. And him-by his-own
tsak'rã̄-paikī ēkā-lā hāk mār'līn va vichār'lān, 'hē kitã̄ tsāl'lã̄ sē?'
servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'
Tēḍ'lā tō tē-lā mhaṇālō, 'tudzhō bhāūś ālō-sē, va tujhē bāp'sān mēj'vānī
Then he him-to said, 'thy brother come-is, and thy father-by a-feast
kēlīn sē; kāraṇ tē-lā tō sukh'rūp miḷālō sē.' Tēḍ'lā tō rāgav'nī ant
made is; because him-to he safe got is.' Then he being-angry in
dzay'nā. Mhaṇ'nī te-tsō bapūś bāhēr yēv'nī tē-chī vinav'ṇī karū̄ lāg'lō.
would-not-go. Therefore his father out having-come his entreaty to-make began.
Paṇ tēṇīn āp'lē bāp'sā-lā uttar dilān kī, 'bagh, adz it'kē varshã̄ mē
But him-by his-own father-to reply was-given that, 'look, to-day so-many years I
tujhī tsāk'rī kar'tsã̄ va kaī-hī tujhī ādnyā mōḍ'lī nāhī. Tarī mē mājhē
thy service do and ever thy command was-broken not. Yet by-me my
mitrã̄-barobar anandān vāg'vã̄ asē hētun ēkādã̄ kar'ḍū̄
friends-with gladness-with it-should-be-behaved such object-with one kid
dēkhīl tū̄ mā-lā dilã̄s nāhī. Paṇ jēṇīn tudzhō paisō rāṇḍā-chē
even by-thee me-to was-given not. But whom-by thy money harlots-of
saṅg'tīn khāv'nī phaḍ'śō-pāḍ'lōn sē tō hō tudzhō hōḍyō ālō tō-ts
in-company having-eaten squandered-away is that this thy son came just-then
tū̄ tē-chēsāṭhī ēk mēj'vānī dilīs.' Tē-chē-var tō tē-lā mhaṇālō, 'mul'gyā
by-thee him-of-for one feast was-given.' There-upon he him-to said, 'son
tū̄ mājhē-dzavaḷ rōdz satsas, va mājhē-dzavaḷ dzã̄-kōhī sē tã̄ sag'lã̄ tudzhã̄ sē.
thou of-me-near always art-usually, and of-me near whatever is that all thine is.

Āp'lēn-lā harsha va ānand kar'vō hẽ̃ tsāng'lẽ̃ salẽ̃. Kāraṇ hō tudzhō
Us-to delight and joy should-be-made this good was. Because this thy
bhāūé mēlō salō, tō phirunī dzag'lō sē; va sāṇd'lō salō, tō sẽ̃paḍ'lō sē.'
brother dead was, he again alive is; and lost was, he found is.'

MARĀṬHĪ IN BERAR AND THE CENTRAL PROVINCES.

Marathī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows.

Area in which spoken.

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāṭhī. The frontier line thence goes northwards so far as the river Tāpti, and then turns eastwards, including Ellichpur and the southern parts of Betul, Chhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

Name of the dialect.

The Marāṭhī of Berar is usually spoken of as Varhāḍī or Bērārī, and Nāgpurī is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāṭhī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāṭhī of Berar and the Central Provinces.

Number of speakers.

The so-called Varhāḍī, the Marāṭhī of Berar, has been returned from the following districts :—

A. Spoken at home in—

Amraoti	541,623
Akola	465,600
Ellichpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650
TOTAL	2,001 473

B. Spoken abroad in—

Betul	75,000
Chanda	4,550
Bombay Town and Island	3,000
TOTAL	82,550
GRAND TOTAL	2,084,023

The so-called Nāgpurī has been returned from the following districts :—

A. Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	490,675
Balaghat	98,700
Raipur	9,600
TOTAL	1,813,975

B. Spoken abroad in—

Bilaspur	3,500
Nandgaon	4,000
Kawardha	1,000
Akola	1,000
TOTAL	9,500
GRAND TOTAL	1,823,475

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts. They are the following :—

Name of dialect.	Where spoken.	Number of speakers.
Dhan"gari	Chhindwara	1,800
Ḍzhāypī	Ellichpur	5,000
Gōvārī	Chhindwara	2,000
"	Chanda	500
"	Bhandara	150
Kāshṭī	Akola	300
"	Ellichpur	500
"	Buldana	2,200
Kumbhārī	Akola	4,500
"	Chhindwara	?
Kunbāu	Chanda	110,150
Māhārī	Chhindwara	9,000
"	Chanda	10,000
Marhēṭī	Balaghat	?
Nātakānī	Chanda	180
	TOTAL	146,180

Of these minor dialects the Marhēṭī of Balaghat has been slightly influenced by the neighbouring dialects of Eastern Hindī, and the Natakānī of Chanda has, in some points, accommodated itself to Telugu. On the whole, however, the various forms of speech enumerated in the table are essentially identical with the form of Marathī commonly spoken in Berar and the Central Provinces.

This form of speech has also largely influenced the dialect of the Katiās of Chhindwara and Narsinghpur, which has therefore been dealt with after the minor dialects just mentioned. The number of speakers has been estimated at 18,700.

We thus arrive at the following total for the Marāṭhī of Berar and the Central Provinces :—

Varhāḍī	2,084,023
Nāgpurī	1,823,475
Minor dialects	146,180
Katiā	18,700
TOTAL	4,072,378

In connection with this form of speech it has been found convenient to deal with some broken dialects spoken in the Bastar State, Kanker, and Raipur, which have been largely influenced by the neighbouring Marāṭhī. They are the following :—

Name of dialect.	No. of speakers.
Halʷbī	104,971
Bhunjiā	2,000
Nāhārī	482
Kamārī	3,743
TOTAL	111,196

If we add the 3,493,858 speakers of Marāṭhī returned in Hyderabad at the Census of 1891, the grand total comes out as follows :—

Berar and Central Provinces	4,072,378
Hyderabad	3,493,858
Halʷbī, etc.	111,196
TOTAL	7,677,432

The Marathī spoken in Berar and the Central Provinces is closely related to the form which that language assumes in the Dekhan. The difference between the two forms of speech is slight, and they gradually merge into each other in Buldana.

Grammar.

Pronunciation.—Long vowels, and especially final ones, are very frequently shortened; thus, *mē* and *mi*, I; *māhi bāyʷkō*, my wife; *māhā* and *mahā*, my.

There is a strong tendency among the lower classes in Berar to substitute *ō* for *ava* and *avi*. Thus, *ḍzoḷ* for *ḍzavaḷ*, near; *uḍōlā* for *uḍavilā*, squandered.

As in the Konkan, an *a* is very commonly used where the Dekhan form of the language has an *ē*, especially in the termination *ẗ* of neuter bases, in the suffix *nẗ* of the instrumental, and in the future. Thus, *asa*, so; *sāṅgitʷla*, it was said; *ḍukʷra*, swine;

bhukē-na, with hunger; *asal*, I shall be. In some rustic dialects this short final *a* is occasionally dropped altogether; thus, *tyāu*, by him, in the so-called Dhan'garī and Gōvārī of Chhindwara.

I is often interchanged with *ē* and *ya*; thus, *dīla*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short. Compare *ēḷ*, *yēḷ*, and *vēḷ*, time.

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan; thus, *ēk* and *yēk*, one.

The Anunasika is very commonly dropped, or, occasionally, replaced by an *n*; thus, *karu*, to do; *tyā-mulē*, therefore; *dēvā-śīn*, to God; *tun*, thou. The same is, however, also the case in the Dekhan and in the Konkan.

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *ṛ* in the so-called Māhārī of Chhindwara. The same is probably also the case in the rustic dialects in other districts. This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *ḷ*. Thus, in the so-called Ḍhārṇī and Kōshṭī of Ellichpur we find forms such as *ghōḷā*, a horse, and in the dialect of the Kun'bīs of Akola *ḍ* is substituted for *ḷ* in words such as *ḍzavaḍ*, near. The cerebral *ḷ*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible. Thus, *mālī*, *mārī*, *mayī* and *māī*, a gardener. All these facts can only be explained on the assumption that the cerebral *ḷ* has a sound which is very near to that of a cerebral *ṛ*, and that the cerebral *ḍ* after vowels assumes the same sound.

The cerebral *ṇ* is always changed to *n*, though *ṇ* is often retained in writing; thus, *kōn*, who; *pānī*, water. It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *ṇ*. There are, however, no traces of any such peculiarity in the specimens received from the districts.

L and *n* are continually interchanged in the future tense; thus, *mī mārīn* and *marīl*, I shall strike; *tō māran* and *māral*, he will strike.

V is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether. Thus, *istō*, fire; *īs*, twenty; *yēḷ*, time. This fact accounts for occasional spellings such as *Viśvar*, God.

Vh occasionally becomes *bh*; thus, *nabhatā* and *navhatā*, it was not.

Nouns.—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened. Thus, the word *pōr'ga*, a child, is constantly used in the sense of 'son.' *Mān'sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender; thus, *tsāṅg'lē mān'sa*, good men, and so on. In the dialect of the Kun'bīs of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēṭī of Balaghat, the Marāṭhī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded.

The neuter gender is thoroughly preserved only in Marāṭhī and Gujarātī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east.

The plural is formed as in Standard Marāṭhī. In the oblique form plural, however, *hē* or *ī* is often added; thus, *bāpāhīs*, to fathers; *man'sāī-lē*, to men.

The case suffixes are the same as in the Dekhan. The dative, however, is formed by adding *lē* and not *lāin* most of the rustic dialects such as the Kun'bī of Akola and

Buldana, the Kumbhārī of Akola and Chhindwara, the Dhan'garī and Gōvārī of Chhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father.

Pronouns.—The case of the agent of the personal pronoun of the second person is *tyā*, by thee; 'my' is *mākā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur; thus, *tuvā* and *tvā*, by thee; *mādzha nāv*, my name 'To me' is *madz*, *madz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marathī.

Kay, what? has an ablative *kāvkun* or *kahun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

Verbs.—There is only one conjugation; thus, *mī mar'tō*, I die; *mī mār'tō*, I strike; *mī mhanēn*, I shall say; *mī karīn*, I shall do; *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person; thus, *tū āhē*, thou art; *tā gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person; thus, *tumhī gēlē*, you went; *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used; thus, *tu āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *ho* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*; thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan; thus, *mī kar'tō*, I do; *tu kar'tō(s)*, thou dost; *tē kar'tāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender; thus, *tu rāh'tō(s)*, thou livest; *tō yētē*, he comes; *tō kar'tyē*, he does; *tē dzātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural; thus, *tū mār'ta*, thou strikest; *tē mār'tat*, they strike.

In the imperative we may note forms such as *dzāy*, go; *khāy*, eat (Berar); *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available; thus, *mī nidzō*, I used to sleep. Note forms such as *tō dzāyē-nā*, he would not go; *tō dēyē-nā*, he would not give.

The past tense is formed as in the Dekhan; thus, *myā mār'la*, I struck; *tyā mār'la*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*; thus, *dhāḍ'lan*, sent. Such forms occur in the rustic dialects of Ellichpur, Chhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāṅgit'lānu*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Chhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

In the future we must note forms such as *mī asal*, I shall be; *tū mār°sīn*, thou wilt strike; *tē mār°tīn*, they will strike. The final *l* and *n* are interchangeable in such forms. In the dialect of the Kuṇ°bīs of Akola we find a form *tumhī mār°sān*, instead of *mārāl*, you will strike. Note also forms such as *pāhāḏzōs*, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, *tsārāyās*, in order to tend; *rākh°nyās*, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in *yā*, *ā*, and *āy*. Thus, *tsār°yā-lā*, in order to tend (Akola and Buldana); *tsārāy-lā*, in order to tend (Akola, Basim, Betul, and Raipur); *karā-lē*, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as *rākhāvā-lē*, corresponding to Standard Marāṭhi *rakhāv°yā-lā*, in order to tend (Ellichpur, Bhandara, and Balaghat).

In the conjunctive participle *sanyā* is often added; thus, *dhāūn-sanyā*, having run. From *mhan°na*, to say, an abbreviated form is *mhun*, having said, therefore. Forms such as *mhanōn*, having said, which occur in the Nāgpuri specimens from Wardha, are current in old Marāṭhi and in the Konkan.

The **vocabulary** contains some words which are not usual in the Dekhan. Thus, *bhēṭ°na* for *mil°na*, to be got; *vāvar*, a field; *pōryā*, a son; *phōṭ°ra*, husks; *taṅgi*, difficulty; *va*, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marāṭhi current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhaḍi and closely agrees with the form of Marāṭhi described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇī, which is spoken by the educated, and the so-called Kuṇ°bī, the language of the bulk of the population. The estimated figures for the two dialects are as follows:—

Brāhmaṇī	18,000
Kuṇ°bī	443,600
TOTAL	461,600

The total number of speakers in Akola has been estimated at 465,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nagpuri, and the weavers and potters who have been reported to speak separate dialects. See below on pp. 291 and ff; 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix *la* and the frequency with which *ya* is substituted for *i* and *ē*, *i.e.* perhaps *e*. Thus, *mān°eā-lā*, to a man; *°rāhyalā*, he lived; *tyāvhā*, then.

[No. 50.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN I.

कोना एका मानसाला दोन लेक होते। त्याच्यातला एक लाहान आपल्या बापास म्हनाला, बाबा जो जिंदगीचा हिस्सा माझ्या वाट्यास येईल तो मला द्या। मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला। आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला। मग त्यान अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला अडचन पडू लागली। मग तो त्या देशातल्या एका मानसा-जवळ जावून राह्यला। त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडल। त्यँहा डुकर जे टप्र खात व्हते त्याच्या-वर आपन आपल पोट भराव अस त्यास वाटू लागल। आनी त्याला कोन काही द्याव नाहीं। मग तो सुद्धीत येऊन म्हने, माझ्या बापाच्या किती सालदाराइला पोटभर भाकर भेटते (भेट्टे), आन मी उपाशी मरतो। मी उठून माझ्या बापा-कडे जाइल आनी त्याहिला म्हनल, बाबा म्या देवाच्या कच्चा बाहेर व तुमच्या सामने पाप केल आहे। या उपर तुमच पोरग म्हनन्यास मला लाज वाटते। तुमच्या एका सालदारा-वानी मला ठेवा। मग तो उठून आपल्या बापा-जवळ गेला। तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या बापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले। मग ते पोरग त्याला म्हनू लागल, बाबा, देवाच्या कच्चा-बाहेर व तुमच्या सामने म्या पाप केल। आनि या-उपर तुमच पोरग म्हनन्याची मला लाज वाटते। पन बापान आपल्या कामदाराइला सांगितल, चांगल (चोखोट) पांघरून आनून त्याच्या अंगा-वर घाला आनी त्याच्या बोटात मुद्री व पायात जोडा घाला। मग आपन खाऊन पिऊन चयन करू। का-म्हुन म्हनाल तर हा माहा पोरगा मेला व्हता त जिता झाला आन हारपला व्हता त सापडला। त्यँहा ते चइन करू लागले॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता। मग तो घरा-जवळ आल्या-वर त्यान वाजंत्री व नाच ऐकला। त्यँहा कामदारातल्या एकाला

बलावून त्यान दचारले (पुसले) हे काय ह्य। त्यान त्याला सांगितल, तुहा भाऊ आला आहे, आन तो तुह्या बापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे। त्यँहा तो राग भरून आत जाये ना। म्हनून त्याचा बाप बाहेर येऊन त्यास समजाऊ लागला। पन त्यान बापाला म्हटल, पाह्य, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कधी-ही वलांडली नाहीं। तरी म्या आपल्या गड्याइ-बरोबर मजा करावी म्हनून मला कधी शेळीच पिलू-ही देह्य नाहीं। आनी ज्यान तुमचा पयसा कंचनी-बरावर खराब केला तो तुमचा पोरगा आला तेव्हा तुम्ही त्याच्यासाठी मोठी पंगत देह्यी। तेव्हा त्यान त्याला म्हटल, पोरा, तू सगळा ईऊ माह्या-जवळ आहे। आनी माही सगळी जिनगी तुहीच आहे। हा तुहा भाऊ मेला ह्ता त जिता झाला आन हारपला ह्ता त सापडला। म्हनून आनंद व चइन करावी हे वर ह्त॥

[No. 50.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnā ēkā' mán'sā-lā dōn lēk' hōtē. Tyā-chyāt'lā ēk lāhān
Certain one man-to two sons were. Them-from-among one younger
ap'lya bapās mhanālā, 'bābā, dzō jind'gī-tsā hissa māhyā vatyās
his-own to-father said, 'father, what property-of share my to-share
yēil tō ma-lā dyā.' Mag thōḍ'kyā div'sā-na lāhān porā-na
will-come that me-to give.' Then a-few days-after the-younger son-by
sag'ḷa dzamā karūn tō dūr mul'kā-lā gēlā. Ānī tōtha
all together having made he a-distant country-to went. And there
udh'ḷēpanā-na rāhūn āp'lā sag'ḷā paisā kharts-karūn ṭāk'lā.
extravagance-by having-lived his-own all money having-spent was-thrown.
Mag tyā-na av'gha kharats'lyā-var tyā mul'kāt mōthā kaḷ paḍ'lā
Then him-by whole having-spent-on that in-country mighty famine fell
(mahagī paḍ'lī); va tyā-lā' aḍ'tsan paḍū lāg'lī. Mag tō tyā
(dearness fell); and him-to difficulty to-fall began. Then he that
deśat'lyā ēkā mán'sā-dzavaḷ dzāvūn rāhyalā. Tyā-nantar tyā-na tyā-lā
country-in-of one man-near having-gone lived. That-after him-by him-to
ḍukar tsārāy-lā āp'lyā vāv'rat dhāḍ'la. Tyāvhā ḍukar jē ṭapra
swine to-feed his-own into-field it-was-sent. Then the-swine what husks
khāt vhatē tyā-chyā-var āpan āp'la pōṭ bharāva asa tyās
eating were that-of-upon by-himself his-own belly should-be-filled so to-him
vāṭū lāg'la. Ānī tyā-lā kōna kāhī dyalla nāhī. Mag tō
to-appear began. And him-to by-anyone anything was-given not. Then he
suddhīt yēūn mhanē, 'māhyā bāpā-chyā kiti sāl'dārsī-lā
into-senses having-come said, 'my father-of how-many servants-to
pōṭ-bhar bhākar bhēt'tē(bhēṭṭē), ān mī upāśī mar'tō. Mī
belly-full bread is-obtained, and I hungry die. I
uṭhūn māhyā bapā-kaḍē dzāil, anī tyā-hi-lā mhanal, "bābā,
having-arisen my father-to will-go, and him-to will-say, "father,
myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē pāp kēla āhē. Yā-upar
by-me God-of order-against and you-of before sin made is. This-after

tum-ṯsa pōr'ga mhan'nyās ma-lā lādz vāṭ'tē. Tum-chyā ākā sal'dārā-vānī
your son to-be-called me-to shame seems. Your one servant-like
mallā ṭhēvā."' Mag tō uṭhūn āp'lyā bāpā-dzavaḷ gēlā. Tō
me-to keep."' Then he having-arisen his-own father-near went. He
dūr āhē it'kyat tyā-la pahun tyā-chī tyā-chyā bāpā-lā kīv
distant is in-the-meantime him-to having-seen him-of his father-to pity
ālī, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt'lē,
came, and him-by running having-gone him-of on-the-neck hands were-put,
va tyā-chē mukē ghāt'lē. Mag tē pōr'ga tyā-lā mhanū lāg'la, 'bābā,
and him-of kisses were-taken. Then that son him-to to-say began, 'father,
Dēvā-chya kahyā-bāhēr va tum-chyā sām'nē mya pap kela. Ānī
God's order-against and you-of before by-me sin was-made. And
yā-upar tum-ṯsa pōr'ga mhan'nyā-chī ma-lā lādz vat'tē.' Pan
this-after your son being-called-of me-to shame appears.' But
bāpā-na āp'lyā kām'dārāi-lā sāṅgit'la, 'ṯsāṅg'la (ṯsōkhōt) pāngh'rūn
the-father-by his-own servants-to it-was-told, 'good (good) cloth
ānūn tyā-chyā āṅgā-var ghālā, ānī tyā-chyā bōṭat mudi va
having-brought him-of body-upon put, and him-of on-finger a-ring and
pāyāt dzōḍā ghālā. Mag āpan khāūn piūn chay'n karū.
on-feet a-shoe put. Then we having-eaten having-drunk merriment shall-make.
"Kā-mhun?" mhanāl tar, hā māhā pōr'gā mēlā vhatā, ta jitā dzhālā;
"Why?" if-you-say then, this my son dead was, he alive became;
ān hārap'lā vhatā, ta sāpaḍ'lā.' Tyāvhā tē chaīn karū lāg'lē.
and lost was, he is-found.' Then they merriment to-make began.

Tyā vēḷī tyā-ṯsā moṭhā mul'gā vav'rat vhatā. Mag tō gharā-dzavaḷ
That at-time his eldest son in-field was. Then he house-near
ālyā-var tyā-na vādzantrī va nāṯs aik'lā. Tyāvhā kām'dārāt'lyā
having-come-upon him-by music and dance was-heard. Then the-servants-in-from
ēkā-la bālāvūn tyā-na ichār'lē (pus'lē), 'hē kāy vhay?' Tyā-na
one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by
tyā-lā sāṅgit'la, 'tuhā bhāū ālā āhē, ān tō tuhyā bāpā-lā khuśāl
him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound
bhēṭ'la, mhūn tyā-na mōṭhī pangat kēlī ahē.' Tyāvhā tō rāg-
was-met, therefore him-by great a-feast made is.' Then he anger-with
bharūn āt dzayē-nā. Mhanūn tyā-ṯsā bāp bāhēr yēūn tyās
having-become-filled in would-not-go. Therefore his father out having-come to-him
sam'dzaū lag'lā. Pan tyā-na bāpā-lā mhaṭ'la, 'pāhya, mī it'kī varsa
to-entreat began. But him-by father-to it-was-said, 'see, I so-many years
tum-chī ṯsāk'rī kar'tō, ān tum-chī marjī mya kaddhī-hī valand'lī
your service am-doing, and your will by-me ever-even was-transgressed
nāhī. Tarī myā āp'lyā gadyāi-barōbar majā karāvī mhanūn ma-lā
not. Yet by-me my-own friends-with mirth should-be-made having-said me-to

kadhī śēḷī-ṯsa pilū-hī dēlla nāhī. Ānī jyā-na tum-ṯsā
ever she-goat-of a-young-one-even was-given not. And whom-by your
paysā kaṅchanī-barābar kharāb kēlā tō tum-ṯsā pōrgā ālā, tōvhā
money harlots-with waste was-made that your son came, then
tumhī tyā-chyāsāthī mōṭhī paṅgat dēllī.' Tēvhā tyā-na tyā-lā
by-you him-of-for great a-feast was-given.' Then him-by him-to
mhaṭla, 'pōrā, tū sagḷā iḷ māhyā-ḍzavaḷ āhā, ānī māhī sagḷī
it-was-said, 'son, thou whole time of-me-near art, and my whole
jingī tuhī-ṯs āhē. Hā tuhā bhāū mēla vhatā, ta jitā ḍzhālā; ān
property thine-alone is. This thy brother dead was, he alive became; and
hāraplā vhatā, ta sāpaḍlā. Mhanūn ānand va chaṅn karāvī
lost was, he is-found. Therefore joy and merriment should-be-made
hē bara vhata.'
this good was.'

[No. 51.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

राम-जी वल्लद सोना-जी। जात माळी। उंबर वर्स पंचेचाळीस। वस्ती सोम-ठान। प्रतिन्ने-वर कळवितो की, आजमास (सुमार) पंधरा दिवस झाले असतील रोज शुक्रर-वारी राची मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन प्रहर राचीचे सुमारास माझा बायकोन मला जाग केल, आन म्हनू लागली की, घरात भांडे वाजत असून मानसाचा चाहाळ येते। तेव्हा उठा। त्या-वरून मी उठलो आनी भीती-कडे पाहिले त मला भोक दिसल। त्या-वरून खास वाटल की, कोनी-तरी घर फोडून आत शिरल आहे। घरात दिवा नव्हता। माझा आथरुना-खाले आक-पेटी व्हती, ती लगेच काढून पेटिवली। इतक्यात हाच आरोपी भीतीस पाडलेल्या भोका-जवळ जाऊँ लागला। त्याच्या वर माही नजर गेल्या बराबर म्या त्यास पकडल। आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात। त्या-वरून त्याची व माही झोंबाझोंबी बरीच झाली। मी घरातून कलमाई झाला केला। त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले। इतक्यात माझा बायकोन दिवा लावला आनी घरातली साखळी काढाडली। व सदरहू इसम आत आले। मग मला भल्ल जोर आल। सदरहू आरोपी-जवळ घराच्या-जवळ पाहिल त पाच खन निघाले। ते खन तीन रुपये किमतीचे आहेत। ते माहे आहेत। माझा बायकोच्या गाठोड्यात व्हते। ते गाठोड जात्या-जवळच्या उतरंडी-जवळ व्हत। या-शिवाय दुसरा माल गेला नाही॥

आम्ही तिघान त्याचे हात बांधले। आनी लगेच पाटला-कडे घेजन गेलो। आनी झालेली हकीकत पाटलास सांगितली। त्या-वरून पाटलान चवकीदार आनी माझार वाडिच्या ताब्यात आरोपीला देल। आनी प्रातःकाळी पोलीस ठेसन वारसीटाकळी या-कडे पाठवल। आरोपी कोनत्या गावाचा आहे, त्याच नाव काय, हे मला ठाऊक नाही। कारन तो आमच्या गावाचा नाही। दिवा

लावन्या-करता त्या आक-पेटीची काडी वहडली इतक्यात आरोपी भोका-जवळ दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्यान भीतीस भोक पाडल तो मला भोका-जवळच्या ह्यानीत सापडला ॥

[No. 51.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (BRĀHMAṆĪ) DIALECT. (DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

TRANSLITERATION AND TRANSLATION.

Ram-jī, vallad Sonā-jī, dzāt māḷī, umbar varsa pañchēchāḷīs;
Rām jī, son-of Sōnā-jī, caste māḷī (gardener), age years forty-five;

vastī Sōmʷṭhān. Pratidnyē-var kaḷavitō kī, adgʷmās (sumār)
residence Somthan. Solemn-affirmation-on I-inform that, about (about)

pandhʿrā divas dzhālē asʿtil, rodz Śukkar-varī rātrī mī va mahī
fifteen days become might-have, day on-Friday at-night I and my

bāyʷkō ānī dōn pōra asē gharāt nidzʿlō asʿtā dōn prahar
wife and two children these in-the-house sleeping being two quarters

ratrī-chē sumārās māhyā bāyʷkō-na ma-lā dzaga kēla, ān mhanū
night-of at-about my wife-by me-to awakening was-made, and to-say

lāgʿlī kī, 'gharāt bhāṇḍē vādzat asūn mānʿsā-tsā tsāhāḷ
she-began that, 'in-the-house pots sounding having-been man-of noise

yētē. Tēvha uṭha.' Tyā-varūn mī uṭhʿlō ānī bhītī-kaḍē pāhilē,
comes. Therefore get-up.' Thereupon I got-up and the-wall-towards it-was-seen,

ta ma-lā bhōk disʿla. Tyā-varūn khās vāṭʿla kī kōnī-tarī
then me-to a-hole appeared. Thereupon certainly it-appeared that some-one

ghar phōḍūn at śirʿla āhē. Gharāt divā navhʿta. Māhyā
house having-broken in entered is. In-the-house lamp not-was. My

āthʿrunā-khālē āk-pēṭī vhatī tī lagē-ts kāḍhūn pētivʿlī.
bed-beneath a-match-box was that at-once having-taken-out was-lighted.

Itʿkyāt hā-ts ārōpī bhītis pāḍʿlēlyā bhōkā-dzaval dzaū
In-the-meantime this-very accused in-the-wall made hole-near to-go

lagʿla. Tyā-chyā-var māhī nadzar gēlyā-barābar myā tyās pakaḍʿla.
began. Him-of-on my sight went-just-as-soon by-me to-him it-was-caught.

Ānī tyā-tsā hāt dharūn tyās mhanālō kī, 'arē tsōrā, kōṭha
And him-of hand having-held to-him I-said that, 'Ah thief, where

dzāta?' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbī barī-ts dzhālī.
do-you-go?' That-upon him-of and my struggling considerable became.

Mī gharātūn kalʿmā-ī bhallā kēlā. Tyā-varūn gharā-chē
(By-)me house-in-from noise-also great was-made. Thereupon the-house-of

śēdzārī lōk Sītārām va Iṭhōbā hē ālē. Itʿkyāt
neighbouring people Sītarām and Viṭhobā these came. In-the-meantime
māhyā bāyʷkō-na divā lāvʷlā, ānī gharātʿlī sakhʿlī kāhāḍʿlī.
my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out.
Va sadarʿhū isam āt ālē. Mag ma-lā bhalla dzōr āla. Sadarʿhū
And the-said persons in came. Then me-to great force came. The-said
ārōpī-dzavaḷ gharā-chyā-dzavaḷ pahila ta pāts khan nighālē. Tē
accused-near the-house-of-near it-was-seen then five bodices were-found. Those
khan tīn rupayē kimʷtī-chē āhēt. Tē māhē āhēt. Māhyā bāyʷkō-chyā
clothes three rupees worth-of are. Those mine are. My wife-of
gāṭhōḍyāt vhate. Tō gāṭhōḍa dzātyā-dzavaḷ-chyā utʿraṇḍī-dzavaḷ vhata.
in-a-cloth-bundle were. That bundle of-a-grinding-stone-near jar-pile-near was.
Yā śivāy dusʿrā māl gēlā nāhī.
This besides other property went not.

Āmhī tighā-na tyā-chē hāt bāndhʿlē. Ānī lagē-ts Pāṭʿlā-kaḍē ghēūn
Us three-by his hands were-tied. And at-once the-Patel-to having-taken
gēlō. Ānī dzhālēlī hakīkat Pāṭʿlās sāngitʿlī. Tyā-varūn Pāṭʿlā-na
we-went. And happened account to-the-Patel was-told. There-upon the-Patel-by
tsavʷkīdār ānī māhār yāhi-chyā tābyāt ārōpī-lā dēlla. Ānī
the-Chaukidar and a-Mahar these-of in-charge the-accused-to was-given. And
prātaḥkāḷī pōlīs ṭhēsan Bārʿsiṭākʿlī yā-kaḍē pāṭhavʿla. Ārōpī kōnʿtyā
in-the-morning police station Barsi-Takli this-to was-sent. The-accused what
gāvā-tsā āhē, tyā-tsa nāv kāy, hē ma-lā ṭhāūk nahī. Kāran tō ām-chyā
village-of is, him-of name what, this me-to known is-not. Because he us-of
gāvā-tsā nāhī. Divā lavʷnyā-karʿtā myā āk-pēṭi-chī kaḍī vahaḍʿlī,
village-of is-not. Lamp to-light-in-order by-me match-box-of a-stick was-rubbed,
itʿkyāt ārōpī bhōkā-dzavaḷ disʿlā, tyā-mulē māhya-kaḍūn
in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by
divā lavʿtā ālā nāhī. Pāḍʿlelyā bhōkātūn manusy adʿtsanī-na dzāū
lamp to-light came not. Bored the-hole-through a-man difficulty-with to-go
yaū sakʿta. Kōrʿṭāt asʿlēlā khilā jyā-na bhītīs bhok pāḍʿla tō
to-come is-able. In-the-court been the-spike which-by in-the-wall a-hole was-made that
ma-lā bhōkā-dzavaḷ-chyā nhanīt sāpaḍʿlā.
me-to the-hole-of-near in-the-bath-room was-found.

FREE TRANSLATION OF THE FOREGOING.

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀḶĪ CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHAN.

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house. At midnight my wife roused me and said,

'there is a rattling of pots in the house, and footsteps are heard, therefore get up.' Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, 'Ah, thief! where do you go?' Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sītārām and Viṭhōba, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chaukidar and a Mahar and in the morning sent him to the police station at Barsi-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kuṇ'bīs is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *ḷ* is, however, pronounced as a *y*; thus, *kāy*, famine; *yēy*, time *Ava* usually becomes *ō*; thus, *dzōy*, *dzōḍ*, and *dzavaḍ*, near The writing of *ḍ* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*; thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded; thus, *jē hisā*, which part; *ḍuk'ra khat chatē*, the swine were eating. In all essential points, however, the so-called Kuṇ'bī closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 52.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆ'BĪ) DIALECT. (DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर व्हते । त्यामंधला एक लाह्यना बापाले म्हने, बाबा, जे जिनगीचा हिसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाह्यना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद झाला । तव्हा तो त्या मुलकातल्या एका मानसा-जोड जाजन राहेला । त्यान तर त्याले डुकर चाऱ्याले आपल्या वावरात धाडल । तव्हा डुकर जे टप्र खात व्हते त्याच्या-वर त्यान आपल पोट भराव अस त्याले वाटल। आनि त्याले कोन काइ देल नाही । मंग तो शुदी-वर येजन म्हने । माह्या बापाच्या किती साल-दाराले पोट-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माह्या बापा-कड जाईल आखीन त्याले म्हनील, अरे बाबा, म्या देवाच्या कह्या बाहीर व तुह्या सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले बर लागत नाही । तुह्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या बापा-जोय गेला ॥

[No. 52.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆʿBĪ) DIALECT. (DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mānʿsā-lē dōn pōr vhatē. Tyā-mandhʿlā ēk lāhyanā bāpā-lē
Certain a man-to two sons were. Then-among one younger father-to
mhanē, 'bāvā, jē jinʿgī-tsā hisā ma-lē yēīl tō dē.' Maṅg tyā-na
said, 'father, which property-of share me-to will-come that give.' Then him-by
tya-lē paisā vāṭūn dēlā. Mang thōḍyā disā-na lāhyanā pōr
him-to money having-divided was-given. Then a-few days-in the-younger son
dzhāḍūn paisā dzamā-karūn lām mulʿkā-na gēlā, an tatlī udhʿyēpanā-na
altogether wealth having-collected far a-country-to went, and there riotousness-with
rāhūn āpʿlā paisā gamāvūn dēlā; maṅg tyā-na avʿgha
having-lived his-own wealth having-wasted was-given; then him-by all
kharatsʿlyā-var tyā mulʿkāt kāy paḍʿlā; tyā-muyē tō khāyā-lē
having-been-spent-upon that into-country famine fell; therefore he to-eat
mōtād dzbālā. Tavhā tō tyā mulʿkātʿlyā ēkā mānʿsā-dzōḍ dzāūn rahēla.
needy became. Then he that country-in-of one man-near having-gone lived.
Tyā-na tar tyā-lē ḍukʿra tsāryā-lē apʿlya vāvʿrāt dhāḍʿla. Tavhā ḍukʿra
Him-by then him-to swine to-feed his-own into-field it-was-sent. Then swine
jē ṭapra khāt vhatē tyā-chyā-var tyā-na āpʿla pōṭ bharāva asa
what husks eating were of-that-upon him-by his-own belly should-be-filled so
tyā-lē vāṭʿla; āni tyā-lē kōna kāi dēla nāhī. Maṅg
him-to it-appeared; and him-to by-anyone anything was-given not. Then
tō śudī-var yēūn mhanē, 'mahyā bāpā-chyā kitī sālʿdārā-lē
he senses-on having-come said, 'my father-of how-many servants-to
pōṭ-bhar bhākar bhēṭʿtē, āni mī upāsī marʿtō. Mī uṭhūn māhyā
belly-full bread is-obtained, and I hungry die. I having-arisen my
bāpā-kaḍē dzāūl ākhin tyā-lē mhanīl, "arē bāvā, myā Dēva-chyā kahyā
father-to will-go and him-to will-say, "O father, by-me God-of word
bāhir va tuhyā sāmʿnē pāp kēla hāyē, yā-puḍhē tuha pōrʿga mhanyā-lē
against and thee-of before sin done is, hereafter thy son to-be-called
ma-lē bara lāgat nāhī; tuhyā ēkā sālʿdārā-vānī ma-lē ṭhiv."' Maṅg tō
me-to well appearing is-not; of-thee one servant-like me-to keep."' Then he
uṭhūn āpʿlyā bāpā-dzōy gēlā.
having-risen his-own father-near went.

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāṭhī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghāṭā var-chī Varhāḍī*, in the south, and the *Ghāṭā khāl-chī Varhāḍī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kuṇ'bīs in Melkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *ḷ* as *y* and the use of the dative suffix *lē* Thus, *ḍōyā*, an eye; *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ava* and *avi*; thus, *ḍzoy* and *ḍzavay*, near; *jin'gī uḍōlī*, his property was squandered.

[No. 53.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ (KUṆ'BĪ) DIALECT. (DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते। त्यातुन लाह्यना बापाले म्हने की, आरे बाबा, माझा हिशाची जीनगानी मले दे। म्हुन बापान आपली जीनगी दोघा मंधी वाटुन देली। थोड्या दीसानी लाह्यना पोरगा आपली समदी जीनगी घेऊन देशा-वर गेला। व तठी त्यान चैनी-मंधी समदी जीनगी उडोली। त्याचा समदा पैसा खर्च झाल्या-वर त्या देशा-मंधी मोठा काय पडला। म्हुन त्याले फार अडचन पडली। मंग तो एका गीरस्ताचे घरी जाउन राहिला। त्या गीरस्तानें त्याले त्याचे वावरात डुक्कर राख्याले ठीवल। तठी त्या मानसानें डुकरान खाउन टाकेल कोंड्या-वर खुशीन पोट भरल असत। पन त्याले ते-बी कोन देल नाहीं। या-करता त्याचे डोये उघडले॥

Kónyā ēkā mān'sā-lē dōna lēka hōtē. Tyātun lāhyanā bāpā-lē
Certain a man-to two sons were. Them-in-from the-younger the-father-to
mhanē kī, 'ārē bābā, mahya hiśā-chī jin'gānī ma-lē dē.' Mhun
said that, 'O father, my share-of property me-to give.' Therefore
bāpā-na āp'lī jin'gī dōghā-mandhī vāṭun dēlī. Thōḍyā
the-father-by his-own property both-among having-divided was-given. A-few
dīsā-nī lāhyanā pōr'gā āp'lī sam'dī jin'gī ghēūn dēśā-var gēlā.
days-after the-younger son his-own all property having-taken a-country-to went.

Va taṭhī tyā-na chainī-mandhī samʿdī jinʿgī uḍolī. Tyā-tsā samʿdā
And there him-by merry-making-in all property was-squandered. His all
paisā kharts dzhālya-var tya dēśā-mandhī mōṭhā kāy paḍʿlā. Mhun
money spent having-become-on that country-into great famine fell. Therefore
tyā-lē phār aḍʿtsan paḍʿlī. Mang tō ākā girastā-chē gharī dzāun
him-to great difficulty fell. Then he one householder-of in-house having-gone
rāhilā. Tyā girastā-nẽ tyā-lē tyā-chē vāvʿrāt ḍukkar rākhyā-lē ṭhīvʿla.
lived. That householder-by him-to his into-field swine to-keep it-was-placed.
Taṭhī tyā mānʿsā-nẽ ḍukʿrā-na khāun ṭākēla kōṇḍyā-var khuśi-na
There that man-by the-swine-by having-eaten thrown husks-upon gladness-with
pōṭ bharʿla asʿta. Pan tyā-lē tē bī kōna dēla nāhĩ.
belly filled would-have-been. But him-to that too by-anyone was-given not.
Yā-karʿtā tyā-chē ḍōyē ughaḍʿlē.
This-for his eyes opened.

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marathī. The inhabitants maintain that their dialect is much purer than the so-called Varhāḍī. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mi āhō*, I am; *mĩ māhyā bāpā-kaḍa ḍzaul*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No. 54.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT BASIM.)

कोनी एका मानसाला दोन पोर होते। त्यातल लहान पोरग बापाला म्हनाल बाबा, मला जिनगीचा जो हिस्सा यायचा तो दे। मग त्यान त्यास जिनगी वाटून देली। मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखा-वर गेल। तेथ उधळमावंद्या करून सर्व खर्ची उडून टाकली। सगळी जमा खर्चिल्या-वर त्या देशाँ-मधें मोठा दुकळ पडला। त्या मुळ त्याला मोठी तंगी झाली। तेव्हा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला। त्यान त्याला डुक्र चारायला वावराँत पाठवल। तेव्हा डुक्र जी टरफल खाऊन राहत ती टरफल खाऊन राहव आस त्याला वाटल। आनी त्याला कोन्ही काँहीं देल नाहीं। मग डोळे उघडल्या-वर त्यान म्हनल कीं, माझ्या बापाच्या घरीं रोजदारास भरपूर भाकर मिळते, मीं तर भुकन मरतों। मीं माझ्या बापा-कड उठून जाईल, आनी म्हनीन कीं बाबा, मीं देवाच्या उलट आनी तुझ्या समोर पाप केल। आताँ-पसून तुह पोरग म्हनायला लायक नाहीं। मला एका रोजदारा-सारख ठेव॥

[No. 54.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT BASIM.)

TRANSLITERATION AND TRANSLATION.

Kōnī ēkā mān'sā-lā dōn pōr hōtē. Tyat'la lahān pōr'ga
Certain one man-to two sons were. Them-among the-younger son
bāpā-lā mhanāla, 'bābā, ma-lā jin'gī-ṯsā dzō hissā yāy-ṯsā tō dē.'
father-to said, 'father, me-to property-of what share to-come that give.'
'Mag tyā-na tyās jin'gī vāṭūn dēlī. Mag thōḍyā disā-nī
Then him-by to-him property having-divided was-given. Then a-few in-days
dhāk'ṭa pōr'ga sarv jin'gī dzamā karūn mul'khā-var gēla. Tētha
the-younger son all property together having made a-country-to went. There
udhaḷ-māvandyā karūn sarv kharchī uḍūn ṭāk'lī. Sag'ḷī
extravagance having-made all provision having-squandered was-thrown. All
dzamā kharchilyā-var tyā dēśā-madhē mōṭhā dukaḷ pad'lā. Tyā-muḷa tyā-lā
wealth being-spent-on that country-into great famine fell. Therefore him-to
mōṭhī taṅgī dzhālī. Tēvhā tō tyā dēśā'lya ēkā mān'sā-dzavaḷ ṯsāk'rī
great difficulty became. Then he that country-in-from one man-near in-service
rāhilā. Tyā-na tyā-lā ḍukra ṯsārāy-lā vāv'rāt pāṭhav'la. Tēvhā ḍukra
lived. Him-by him-to swine to-feed into-field it-was-sent. Then the-swine
jī ṭar'phala khāūn rāhat tī ṭar'phala khāūn rāh'va
which husks having-eaten lived that husks having-eaten it-should-be-lived
āsa tyā-lā vāṭ'la. Āni tyā-la kōnhī kāhī dēla nāhī.
so him-to it-appeared. And him-to by-anybody anything was-given not.
Mag ḍōḷē ughaḍ'lyā-var tya-na mhan'la kī, 'māhyā bāpā-chyā
Then eyes having-been-opened-upon him-by it-was-said that 'my father-of
gharī rōdz'dārās bhar-pūr bhākar miḷ'tē. Mī tar bhuka-na mar'tō. Mī
at-house to-servants sufficient bread is-got. I then hunger-with die. I
māhyā bāpā-kaḍa uṭhūn dzaīl, āni mhanīn kī, "bābā, mī Dēvā-chyā
my father-to having-risen will-go, and will-say that, "father, by-me God-of
ulaṭ ānī tuhyā samōr pāp kēla. Ātā-pasūn tuha pōr'ga mhanāy-lā
against and of-thee before sin is-made. Now-from thy son to-be-called
lāyak nāhī. Ma-lā ēkā rōdz'dārā-sār'kha ṭhēv."'
worthy am-not. Me-to one servant-like place."'

To the east of Basim lies the district of Wun. The principal language of the district is Varhadī. In the south it meets with Telugu and Gōṇḍī, but these languages do not appear to have influenced the current Marāṭhī of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No. 55.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT WUN.)

(Capt. W. Haig, 1896.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बाबा माझा हिश्याचा माल मला देजन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या दोवा पोराँत वाटन्या केल्या। पुढ थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला। तेथ त्यान चहूल बाजींत आपला सर्व पैसा उडवला। जेव्हाँ जवळची बाकी सर्व झाली, तेव्हाँत्या देशाँत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरीं जाजन त्याच्या जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुकर राखन्यास धाडल। त्या वेळी डुकर जे भुस खात होते ते भुस खाजन पोट भरन्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देयेना। अस झाल तेव्हाँ मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं माझ्या बापाच्या घरी बहु सालकरी आहेत। त्याहीला पोटा-पेचा ज्यास भाकर मिळते, अन मी येथ भुकेन मरतो। तर मी आता उठून बापा-कडे जातो व त्यास म्हनतो। बाबा, मी तुहा व देवाचा अपराधी आहे। या उपर मी तुह पोरग हय अस म्हनाव हे बरोबर न हय। म्हनून तूँ मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या बापा-कडे आला। पन तो दूर अंतरा-वर होता तेव्हाँच बापान त्यास पाह्यल व त्याला कीव आली। म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बाबा, मी देवाचा व तुहा अपराधी आहे। व तुह पोरग म्हनवून घेन्यास मी आता लायक नाहीं। पन बापान आपल्या गड्यास सांगितल कीं चांगले पांघुरन आनून यास द्या व याच्या बोटाँत मुदी घाला अन याच्या पायाँत जोडा

घाला। आज आपन खाजन पिजन चंगळ करूँ, काहुन कीं हैं माह लेकरूँ मेल व्हत पन ते पुनः जित झाल। ते हरपल होत पन आज फिरन भेटल। मग ते चंगळ करूँ लागले॥

त्या येळी त्याच मोठ पोरग वावराँत होत। ते-ही घरीं येऊँ लागल, तेव्हाँ त्यास नाचन व गान ऐकूँ येऊँ लागल। तेव्हाँ त्यान एका गड्यास हाक मारून पुसल, काँ रे, आज हे काय व्हय। तेव्हाँ त्यान सांगितल कीं, तुहा भाऊ आला व तो खुशालीन आला म्हनून तुहा बाप त्यास पाव्हनचार करत्ये। तेव्हाँ त्याची मर्जी बिघडली, मग तो घराँत काड्यास जाते। म्हनून त्याचा बाप बाहेर येऊन त्याची खुशामत करूँ लागला। तेव्हाँ ते पोरग म्हने, पाह्य बाबा इतके साल म्या तुही चाकरी केली तुहा हुकूम म्या कधीं मोडला नाहीं। इतक असून माह्या गड्या बरोबर मजा करन्यास तुवा मज बकऱ्याचें पिलूँ ही कधीं देईस नाहीं। पन रांडबाजींत तुही सर्व जिनगी बुडवून टाकनारा हा तुहा लेक आला तेव्हाँ तुवा त्यास पाव्हनचार केला। तेव्हाँ त्यान त्यास म्हटल—पोरा तूँ अचयी माह्या जवळ राहत व जे काय माह्या जवळ आहे, ते सर्व तुह आहे। हा तुहा मेलेला भाऊ पुनः उठला, भेटायचा नाहीं तो पुनः भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद करावे हे बेस आहे॥

[No. 55.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÂṬHÎ.

VARHÂḌÎ DIALECT. (DISTRICT WUN.)

(Capt. W. Haig, 1896.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga bāpās
One to-a-man two sons were. Them-among the-younger son to-the-father
mhanē, 'bābā, máhyā hiśyā-ṭsā māl ma-la dēūn ṭāk.' Tēvhā̃
said, 'father, my share-of property me-to having-given throw.' Then
tyā-na āp'lyā jin'gī-chyā dōghā pōrā̃t vāṭ'nyā kēlyā. Puḍha
him-by his-own the-property-of both between-sons divisions were-made Then
thōḍyā-ṭs div'sā̃t lahānyā pōra-na ap'lī sarv jin'gī sāvaḍ'lī.
a-few in-days the-younger son-by his-own all property was-gathered-together.
Mag tō dus'ryā mul'khā̃t phir'nyās gēlá Tētha tyā-na ṭsahūl-bājī̃t
Then he another into-country to-journey went There him-by in-riotous-living
āp'lā sarv paisā uḍav'lá. Jēvhā̃ ḍzavaḷ-chī bākī sarv ḍzhālī,
his-own all money was-squandered. When near-of remainder all became,
tēvhā̃ tyā dēśā̃t mōtha dukaḷ paḍ'lá; va tyā-la khaya piyā-chī
then that into-country mighty famine fell; and him-to eating drinking-of
vān paḍ'lī. Mag tō tyā mul'khātīl ēkā bhalyā mān'sā-chyā gharī
want fell. Then he that country-in-being one noble man-of to-house
ḍzāūn tyā-chyā-ḍzavaḷ rāh'lā. Tēvhā̃ tyā-na tyās āp'lyā vāv'rā̃t dukar
having-gone him-of-near lived. Then him-by him his-own into-field the-swine
rākh'nyās dhāḍ'la. Tyā yēḷī ḍukar jē bhus khat hōtē tē
to-tend it-was-sent. That at-time the-swine what chaff eating were that
bhus khāūn poṭ bhar'nyās tō rājī ḍzhalā. Pan tē bhus hī
chaff having-eaten belly to-fill he willing became. But that chaff even
tyās kōnī dēyē-nā. Asa ḍzhāla tēvhā̃ mag tyā-chē ḍōḷē ughaḍ'lē.
to-him anybody would-not-give. Such became then after him-of eyes opened.
Mag tyā-na mhaṭ'la kī, 'māhyā bāpa-chya gharī bahu sāl-karī
Then him-by it-was-said that, 'my father-of in-house many hired-servants
āhēt. Tyāhī-lā pōṭā-pēkshā jyāst bhákar mil'tē, an mī yētha bhukē-na
are. Them-to belly-than more bread is-got, and I here hunger-with
mar'tō; tar mī ātā uthūn bāpā-kaḍē ḍzātō, va tyās
die; then I now having-risen father-to go, and to-him
mhan'tō, "bābā, mī tuhā va Dēvā-ṭsā āp'rādhī āhē; yā
I-say, "father, I thy and God-of offender am; this

upar mī tuhā pōr'ga vhaya asa mhanāva hē barōbar na
upon I thy son am so it-should-be-said this proper not
vhaya. Mhanūn tũ ma-lā āp'lā sāl-karī kar."'
is. Therefore you me-to thy-own hired-servant make."'
Asa bōlūn tō uṭh'lā; an āp'lyā bāpā-kaḍē ālā. Pan tō dūr
Thus having-spoken he arose; and his-own father-to came. But he far
aut'rā-var hōtā tēvhã-ts̱ bāpā-na tyās pāhyala, va tyā-lā
distance-on was then-even the-father-by to-him it-was-seen, and him-to
kīv ālī. Mhanūn tō dhāv'lā va pōrā-chyā gaḷyās
compassion came. Therefore he ran and the-son-of to-the-neck
miṭhī mārūn tyā-na tyā-ts̱ā mukā ghēt'lā. Mag
embracing having-struck him-by him-of a-kiss was-taken. Then
pōr'ga mhanē, 'bābā, mī Dēvā-ts̱ā va tuhā ap'rādhī āhē,
the-son said, 'father, I God-of and thy offender am,
va tuha pōr'ga mhan'vūn ghēnyās mī ātā lāyak nāhĩ.' Pan
and thy son having-called-myself to-take I now worthy am-not.' But
bāpā-na āp'lyā gaḍyās sāṅgit'la kĩ, 'ts̱āṅg'lē pāṅghurana
the-father-by his-own to-servants it-was-told that, 'good robes
ānūn yās dyā, va ya-chya bōṭẽt mudī ghālā, an yā-chyā
having-brought to-this-one give, and this-of on-a-finger a ring put, and this-of
pāyẽt dzōdā ghālā. Ādz āpan khāūn piūn ts̱aṅgal
on-feet a-shoe put. Today we having-eaten having-drunk merry
karũ; kā-vhun kĩ, hẽ māha lēk'rũ mēla vhata, pan tē
shall-make; because that, this my child dead was, but it
punaḥ jita dzhāla; tē harap'la hōta, pan ádz phīran bhēt'la.' Mag
again alive became; it lost was, but today again was-met.' Then
tē ts̱aṅgal karũ lāg'lē.
they merry to-make began.

Tyā yēḷī tyā-ts̱a mōṭha pōr'ga vāv'rẽt hōta. Tē hī ghar'ī yēũ
That at-time him-of eldest son in-field was. He too to-house to-come
lāg'la, tēvhã tyās nāts̱an va gān aikũ yēũ lāg'la. Tēvhã tya-na
began, then to-him dancing and singing to-hear to-come began. Then him-by
ēkā gadyās hāk mārūn pus'la, 'kã-rē, ādz
one to-servant a-call having-struck it-was-asked, 'what-O, today
hē kāy vhay?' Tēvhã tyā-na sāṅgit'la kĩ, 'tuhā bhāū
this what is?' Then him-by it-was-told that, 'thy brother
āla, va tō khuśāli-na āla, mhanūn tuhā bāp tyas
came, and he safety-with came, therefore thy father to-him
pāvhan'ts̱ār kar'tyē.' Tēvhã tyā-chī marjī bighaḍ'lī. Mag tō
hospitality is-making.' Then him-of temper was-spoiled. Then he
gharẽt kāhyās dzātē? Mhanūn tyā-ts̱ā bāp bāhēr yēūn
into-house what-for goes? Therefore him-of father out having-come

tyā-chī khuśāmat karũ̃ lāgʼlā. Tēvhã̃ tē pōrʼga mhanē,
him-of flattery to-make began. Then that son said,

'pāhya, bābā, itʼkē sāl myā tuhī tsākʼrī kēlī; tuhā
'see, father, so-many years by-me thy service was-done; thy

hukūm myā kadhĩ̃ mōḍʼlā nāhĩ̃; itʼka asūn māhyā gadyā-
order by-me ever was-broken not; so-much having-been my friends-

barōbar madzā karʼnyās tuvā madz bakʼryā-chẽ̃ pilũ̃ hī kahĩ̃
with merriment to-make by-thee to-me a-goat-of young-one even ever

dēlla nāhĩ̃. Pan rāṇḍʼbājĩ̃t tuhi sarv jinʼgī buḍʼvūn ṭākʼnārā
was-given not. But in-wenching thy all property having-drowned thrower

hā tuhā lōk ālā tēvhã̃ tuvā tyās pāvhauʼtsār kēlā.' Tēvhã̃
this thy son came then by-thee to-him hospitality was-made.' Then

tyā-na tyās mhaṭʼla, 'pōrā, tũ̃ akshayī māhyā-dzavaḷ rāhat, va
him-by to-him it-was-said, 'son, thou always of-me-near art-living, and

jē-kāy māhyā dzavaḷ āhē tē sarv tuha āhē. Hā tuhā mēlēlā bhāū
whatever of-me near is that all thine is. This thy dead brother

punaḥ uṭhʼlā; bhēṭāy-tsā nāhĩ̃, tō punaḥ bhēṭʼlā, mhanūn āpʼnās kautuk
again arose; to-be-met not, he again was-met, therefore to-us delight

vhāva va āpan ānand karāva, hē bēs āhē.'
should-be and by-us joy should-be-made, this good is.'

Marāṭhī is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts.

The district of Ellichpur is situated to the north of Amraoti and Akola. Varhāḍī is spoken all over the district. Two smaller dialects, Ḍzharpī and Kōshṭa will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc.

[No. 56.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग बापास म्हने, बावा, माझा हिश्याचा माल मला देऊन टाक। तेव्हाँ त्यान आपल्या जिनगीच्या दोघा पोराँत वाटन्या कील्या। पुढ थोड्याच दिवसाँत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखाँत फिरन्यास गेला। तेथ त्यान चहूलबाजींत आपला सर्व पैसा उडवला। जेव्हाँ जवळची बाकी सर्व झाली तेव्हाँ त्या देशाँत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हाँ त्यान त्यास आपल्या वावराँत डुकर राखन्यास धाडल। त्या-येळीं डुकर जे भुस खात होते ते भुस खाऊन पोट भरन्यास तो राजी झाला। पन ते भुस ही त्यास कोनी देईना। अस झाल तेव्हाँ मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं, माझ्या बापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेचाँ जास्त भाकर मिळते, अन मो येथ भुकेन मरतो ॥

[No. 56.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sās dōn pōr hōtē. Tyāt'la lahān pōr'ga
A-certain to-man two sons were. Them-in-from the-younger son
bāpas mhanē, 'bābā, māhyā hiśyā-ts̱ā māl ma-lā dēūn
to-father said, 'father, my share-of property me-to having-given
tāk.' Tēvhā̃ tyā-na āp'lyā jin'gī-chyā dōghā pōrā̃t vāṭ'nyā
make-over.' Then him-by his-own property-of two among-sons divisions
kēlyā. Puḍha thoḍya-ts̱ div'sā̃t lahānya pōra-na āp'lī sarv jin'gī
were-made. Then a-few-only in-days the younger son-by his-own all property
sāvaḍ'lī. Mag tō dus'ryā mul'khā̃t phir'nyās gēlā. Tētha tyā-na
was-collected. Then he another into-country to-journey went. There him-by
ts̱ahūl-bājī̃t āp'lā sarv paisā uḍav'lā. Jēvhā̃ d̲zavaḷ-chī
in-riotous-living his-own all money was-squandered. When near-being
bākī sarv d̲zhālī tēvhā̃ tyā dēśā̃t mōṭhā dukaḷ paḍ'lā; va
remainder all was-over then that into-country great famine fell; and
tyā-lā khāyā-piyā-chī vān paḍ'lī. Mag tō tyā mul'khātīl
him-to eating-and-drinking-of difficulty fell. Then he that country-in-from
ēka bhalyā mān'sā-chyā gharī d̲zāūn tya-chyā-d̲zavaḷ rahilā. Tēvhā̃
one well-to-do man-of to-house having-gone him-of-near lived. Then
tyā-na tyās āp'lyā vāv'rā̃t ḍukar rākh'nyās dhāḍ'la Tyā-yēḷī̃ ḍukar
him-by to-him his-own into-field swine to-keep it-was-sent. At-that-time swine
jē bhus khāt hotē tē bhus khaūn pōṭ bhar'nyās tō rājī d̲zhālā.
what chaff eating were that chaff having-eaten belly to-fill he ready became.
Pan tē bhus-hī tyās konī dēyē-nā. Asa d̲zhāla tōvhā̃ mag
But that chaff-even to-him anyone would-not-give. Such became then after
tyā-chē ḍoḷē ughaḍ'lē. Mag tyā-na mhaṭ'la kī, 'māhyā bāpā-chyā gharī
him-of eyes opened. Then him-by it-was-said that, 'my father-of in house
bahu sal-karī āhēt, tyāhi-lā pōṭā-pēkshā̃ jast bhākar mil'tē, an mī yētha
many servants are, them-to belly-than more bread is-got, and I here
bhukē-na mar'tō.'
hunger-with die.'

Varhāḍī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not; *mhat°la*, for *mhaṭ°la*, it was said; and *tithas*, there.

[No. 57.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT BETUL.)

एका मानसाले दोन पोर होते। त्यातल्या लाहन्या पोरान बापाले म्हतल कीं, दादा माझा हिस्सा करून दे। तव्हाँ त्यान दोघा पोराइले बरोबर हिस्सा देला। थोड्यास्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकाँत गेला। तीथी जाऊन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेव्हाँ त्यान सार धन उडवल, तेव्हाँ त्या मुलुकाँत मोठा कार पडला। तेव्हाँ तो मोठा गरीब झाला। मग तो जाऊन तीथस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावराँत डुकर चारायले धाडल। तव्हाँ त्यान त्याच सेंगान आपल पोट भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काहीं भी देत नभते॥

[No. 57.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

VARHĀḌĪ DIALECT. (DISTRICT BETUL.)

TRANSLITERATION AND TRANSLATION.

Ēkā manʰsa-lē dōn pōr hōtē. Tyāʰlyā lāhʰnyā pōrā-na bāpā-lē
One man-to two sons were. Them-in-from the-younger son-by father-to
mhatʰla kĩ, 'dādā, mādzhā hissā karūn dē.' Tavhã̄ tyā-na dōghā
it-was-said that, 'father, my share having-made give.' Then him-by both
pōrāi-lē barōbar hissā dēllā. Thōḍyāsyā-ṯs divʰsa lahʰna pōrʰga āpʰlā hissā
sons-to equal share was-given. A-few-only in-days the-younger son his-own share
ghēūn dusʰryā mulukã̄t gēlā. Tithī ḏzāūn tyā pōrā-na bad-phailī
having-taken another into-country went. There having-gone that son-by debauchery
karūn āpʰla sāra dhan buḍavʰla. Jēvhã̄ tyā-na sāra dhan
having-made his-own all wealth was-caused-to-be-drowned. When him-by all wealth
uḍavʰla, tēvhã̄ tyā mulukã̄t mōṭhā kār paḍʰlā; tēvhã̄ tō mōṭhā
was-squandered, then that into-country mighty famine fell; then he very
garīb ḏzhālā. Mag tō ḏzāūn tithas yēkā kirʰsānā-chē ghar̄ī rāhilā. Tyā-na
poor became. Then he having-gone there one cultivator-of in-the-house lived. Him-by
tyā-lē āpʰlyā vāvʰrã̄t ḍukar ṯsārāy-lē dhāḍʰla. Tavhã̄ tyā-na tyā-ṯs
him-to his-own into-field the-swine to-feed it-was-sent. Then him-by that-very
sēngā-na āpʰla pōṭ bharʰla, jyā-lē ki ḍukar khāt hōtē; āṇʰkhin tyā-le
husks-with his-own belly was-filled, which that the-swine eating were; and him-to
kōnhī kāhī bhī dēt nabhatē.
anybody anything even giving was-not.

The Marāṭhī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāthā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhāḍī; (2) Dakh'ṇī; (3) Kōnkaṇī; (4) Dhan'garī, (5) Kēwaṭī; (6) Kōshṭī; (7) Kumbharī, and (8) Maharī; but in each case the number is reported to be extremely small, and not worth counting. Dakh'ṇī is probably the Dekhan form of Marāṭhī; Kōṅkaṇī may mean any dialect spoken by settlers from the Konkan; Kēwaṭī is a mixed form of speech, based on Baghēlī mixed with Marāṭhī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāṭhī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhāḍī illustrated in the preceding pages. Note the frequency with which long vowels are shortened; thus, *is*, her; *ghari*, in the house; *mi*, I. The dative is always formed in *s* in the specimens; thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No. 58.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT NAGPUR.)

SPECIMEN I.

कोन्या एका मानसास दोन पोर होते। त्या पैकी लहान बापास म्हनाला कि, बाबा जमेत माझा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देल्ल। थोड्या दिवसान लहान पोरा सर्व घेऊन दूर देशी गेला। आनि तेथ उधळपट्टी करुन आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेथच्या एका गृहस्था-जवळ जाऊन राहिला। त्यान त्यास डुकर चारायास आपल्या वावरात पाठवल। तेव्हा डुकर जो भुसा खातेत त्या-वर आपल पोट भराव अस मनात आनल। कोनी काही त्यास देल्ल नाही। मग तो सुद्धी-वर एऊन म्हनाला, माझा बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आनि मी भुकेन मरतो। आता मी आपल्या बापा-कडे जातो व त्यास म्हनतो की, देवाच्या इछेच्या विरुद्ध व तुह्या सामने पाप केल आहे। म्हनुन मी तुहा लेक राहिलो नाही। मज आता चाकरा-सारख ठेव। मग तो आपल्या बापा-कडे गेला। त्यास दुरुन पाहुन बाप गहिवरला। आनि धाऊन-सन्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला। मग लेक त्यास म्हनाला, बाबा, देवाच्या विरुद्ध व तुह्या सामने पाप केल, तर आता तुहा लेक राहिलो नाही। पर बापान मानसास सांगितल कि, यास उत्तम आंगरखा आनुन घाल, आनि याच्या हातात मुद्दी व पायात जोडा घाल। मग आपन खाऊन पिऊन आनंद करु। कारन की, हा माहा लेक मेला होता तो पुन्हा जिता झाला व दवडला होता तो सापडला। अस म्हनुन आनंद करायास लागले॥

त्या येळेस त्याचा वडिल लेक वावरात होता। तो घरा-जवळ एऊन पोहो-चल्या-वर त्यान गान बजावन ऐकिल। चाकरा-पैकी एकास हाक मारुन पुसल कि, हे काय चाल्ल आहे। त्यान सांगितल कि, तुहा भाऊ आला आहे व तो खुशाल तुह्या बापास मिळाला म्हनुन त्यानें मोठी मेजवानी दिली आहे। तेव्हा त्यास राग एऊन आत जायेना। म्हनुन त्याचा बाप बाहेर एऊन त्यास समजाउ लागला। परंतु त्याने बापास जवाब देल्ला कि, मि इतकी वरस तुही चाकरी करतो, आनि तुही आज्ञा कही मोडली नाही। अस असुन त्या आपल्या मित्रा-बरोबर चैन कराय-साठी त्वा मला कोकरु देखील देल्ल नाही। आनि ज्यान तुहा पैसा रांडाही-बरोबर उडवला तो तुहा लेक आला म्हनुन त्वा त्याच्यासाठी मोठी मेजवानी देल्ली। तेव्हा बाप म्हनाला, मुला तु सारा येळ माह्या-बरोबर आहेस, आनि माही सारी जिनगी तुहीच आहे। पर आनंद करावा हे जरुर होत। कारन की, तुहा भाऊ मेला होता तो पुन्हा जिता झाला व दवडला होता तो सापडला आहे॥

[No. 58.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT NAGPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Könyā ēkā mān^hsās dōn pōr hōtā. Tyā-paikī lahān
Certain a to-man two sons were. Them-from-among the-younger
bāpās mhanālā kī, 'bābā dzamēt māhā dzō hissā asal
to-the-father said that, 'father in-the-estate my what share will-be
tō madz dē.' Tyā-nē dhan vāṭun dēlla. Thōḍyā
that to-me give.' Him-by the-wealth having-divided was-given. A-few
div^hsā-na lahān pōryā sarv ghēūn dūr dēśī gēlā.
days-after the-younger son all having-taken far-off into-a-country went.
Āṇī tēthā udhaḷ^paṭṭī karun āp^la dhan uḍav^la.
And there debauchery having-made his-own wealth was-squandered.
Tyā-nē sarv kharts^lyā-var tyā dēśāt mōṭhā dukāḷ paḍ^lā.
Him-by all had-been-spent-after that in-country great famine fell.
Tyā-muḷē tyās aḍ^tsan paḍ^lī. Tēvhā tō tēth^chyā ēkā grahastha-
Therefore to-him difficulty fell. Then he there-of one householder-
dzavaḷ dzāūn rāhilā. Tyā-na tyās ḍukar tsārāyās āp^lyā vāv^rāt
near having-gone lived. Him-by to-him swine to-feed his-own in-a-field
pāṭhav^la. Tēvhā ḍukar dzō bhusā khātōt tyā-var āp^la pōṭ
it-was-sent. Then the-swine what husks eat that-upon his-own belly
bharāva asa manāt ān^la. Kōnī kāhī tyās
should-be-filled so in-the-mind it-was-brought. Anyone(-by) anything to-him
dēlla nāhī. Mag tō suddhī-var ēūn mhanālā, 'māhyā bāpā-chyā
was-given not. Then he senses-on having-come said, 'my father-of
gharī tsāk^rās pōṭ-bhar khāyās mīḷ^tō, āṇi mī bhukē-na mar^tō.
in-house to-servants belly-full to-eat is-got, and I hunger-with die.
Ātā mī āp^lyā bāpa-kaḍē dzātō va tyās mhan^tō kī, "Dēvā-chyā
Now I my-own father-to go and to-him (I)-say that, "God-of
ichhē-chyā viruddh va tuhyā sām^nē pāp kēla āhē, mhanun mī tuhā
the-will-of against and of-thee before sin made is, therefore I thy
lēk rāhilō nāhī; madz ātā tsāk^rā-sār^kha ṭhēv.'" Mag tō āp^lyā
son remained not; me now a-servant-like place.'" Then he his-own

bāpā-kaḍē gēlā. Tyās durun pāhun bāp
father-to went. To-him from-a-distance having-seen the-father

gahivar'la. Āni dhāūn-sanyā tya-chyā galyās mīṭhī
was-overcome-by-affection. And having-run him-of to-the-neck an-embracing

mār'lī, va tyā-tsā mukā ghēt'lā. Mag lēk tyās mhanālā,
was-struck, and him-of kiss was-taken. Then the-son to-him said,

'bābā, Dēvā-chyā viruddh va tuhyā sām'nē pāp kēla, tar ātā
'father, God-of against and of-thee before sin was-made, therefore now

tuhā lēk rāhilō nāhī.' Par bāpā-na mān'sās sāṅgit'la ki,
thy son (I-)remained not.' But the-father-by to-the-men it-was-told that,

'yās uttam āṅgar'khā ānun ghāl, āni yā-chyā hātāt
'to-this-one best coat having-brought put, and this-one-of on-the-hand

mudī va pāyāt dzōḍā ghāl; mag āpan khāūn piun
a-ring and on-the-feet shoes put; then we having-eaten having-drunk

ānand karu. Kāran kī, hā māhā lēk mēlā hōtā, tō punhā
joy shall-make. Because that, this my son dead was, he again

jitā dzhālā; va davaḍ'lā hōtā, tō sāpaḍ'lā.' Asa mhanun ānand karāyās
alive became; and lost was, he is-found.' So having-said joy to-make

lāg'lē
(they)-began.

Tyā-yēlēs tyā-tsā vaḍil lēk vāv'rāt hōtā. Tō gharā-dzavaḷ
At-that-time him-of the-eldest son in-the-field was. He house-near

ēūn pōhōts'lyā-var tyā-na gāna bajāv'na aikīla.
having-come arriving-after him-by singing dancing was-heard.

Tsāk'rā-paikī ēkās hāk-mārun pus'la ki, 'hē kāy tsālla
The-servants-from-among to-one having-called it-was-asked that, 'this what going-on

āhē?' Tyā-na sāṅgit'la ki, 'tuhā bhāū ālā āhē, va tō khuśāl tuhyā
is?' Him-by it-was-told that, 'thy brother come is, and he safe of-thee

bapas miḷalā mhanun tyā-nē mōṭhī mēj'vānī dilī āhē.' Tēvhā tyās
to-father was-got therefore him-by great a-feast given is.' Then to-him

rāg ēūn āt dzāyē-nā. Mhanun tyā-tsā bāp bāhēr ēūn
anger having-come inside would-not-go. Therefore him-of father out having-come

tyās sam'dzāu lāg'lā. Parantu tyā-nē bāpās dzavāb dēllā ki,
to-him to-entreat began. But him-by to-the-father an-answer was-given that,

'mi it'kē varas tuhī tsāk'rī kar'tō, āni tuhī ādnyā kahī mōḍ'lī nāhī.
'I so-many years thy service do, and thy order ever was-broken not.

Asa asun myā āp'lyā mitrā-barōbar chain karāy'sāṭhī tvā
Such being by-me my-own friends-with merriment making-for by-thee

ma-lā kōk'ru dēkhīl dēlla nāhī. Āni jyā-na tuhā paisā rāṇḍāhī-barōbar
me-to a-kid even was-given not. And whom-by thy money harlots-with

uḍav'lā tō tuhā lēk ālā mhanun tvā tyā-chyāsāṭhī mōṭhī mēj'vānī.
was-squandered that thy son came therefore by-thee him-of-for great feast

dēllī.' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēḷ māhyā-barōbar āhēs,
was-given.' Then the-father said, 'son, thou all-time of-me-with art,
āṇī māhī sārī jin^gī tuhī-tē āhē. Par ānand karāvā hē ḍarur
and my all estate thine-only is. But joy should-be-made this necessary
hōta. Kāran kī tuhā bhāū mēlā hōtā, tō punha jitā ḍghālā; va
was. Because that thy brother dead was, he again alive became; and
davaḍ^lā hōta, tō sāpaḍ^lā āhē.'
lost was, he found is.'

[No. 59.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT NAGPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—पटगोवारीचा चिंधु लोधी याच्या कडे तु चाकरी होतास का।

जवाब—होतो। सात आठ महिने चाकरी केली। गेल्या चैताचे मधात चाकरी सोडली।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता।

जवाब—माहि ठेवलेली बायको इस वेळन मि चिंधुचे घरात राहत होतो। माझ्या-कडे किरसानकीच काम होत। आनखिन मालकान जे काम सांगितल ते कराव। जेव्हा सार पिक जमा झाल व वावरात खळ केल तहि मि खळ्यात राचंदिवस रखवालिस राहत होतो। व माहि बायको घरि राहि।

सवाल—चिंधु कही तरी खळ्यात राहिला होता।

जवाब—तो कधी कधी खळ्यात निजे। एक कडब्याच्या पेंड्याचि लहानसी झोपडी केली होती। त्यात मि निजो।

सवाल—तारिख १२ माहे मार्च सन १८९८ रोजी, म्हनजे सनवरी चिंधु खळ्यात निजला होता।

जवाब—हो निजला होता। त्या गोष्टीस दिड महिना झाला। त्या राचि मि झोपडी-मधे होतो व माहि बायको वस्तीत घरि होती। वावरी नव्हती।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आंगा-वर डागिनि होते।

जवाब—चिंधु दिवस-भर खळ्या-वर होता। जेवायास घरि गेला नाहि। संध्या-काळी त्याचि सासु बलाउ आलि घर गेला नाहि। भुक नाहि, म्हुन सांगितले। त्या राचि खळ्या-वर निजला। त्याच्या आंगा वर सोन्याच कड, चांदिच कड, सोन्याच्या ४ चंद्रकळ्या चांदिचा करदोडा आनि सोन्याचा कल्ला इतक होत।

सवाल—आज कोर्टात पेश केलेले डागिने कोनाचे आहेत।

जबाब—चिंधुचे आहेत। तो निजला होता तेव्हा ते त्याच्या आंगा-वरच होते।

सवाल—हे डागिने तुझ्या कबजात कसे आले।

जबाब—त्या सनवारि दोन वाजता चेता झाला। तेव्हा चिंधु मेला दिसला। त्यास कोन मारल होत माहित नाहि। मग त्याच्या आंगा-वरचे सारे डागिने काहाडुन निघालो। चिंधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते। त्याच्या डोसक्यातुन रक्त चाल्ल होत। हा गोटा त्याच्या-जवळ पडला होता। चंद्रकड्या कान तोडुन काहाडल्या नाहि। लास बिहिरित फेकुन मि बायको-कडे गेलो, आनि कक्कड्या-वर तिस घेऊन गावी गेलो।

सवाल—हा गोना चिंधुचे खळ्यातुन तु काहाडुन देल्ला का।

जबाब—कडब्या-खालि म्या लपवुन ठेवला होता। तो काहाडुन देल्ला। हे धोत माझा आहे। माहि बायको नेसली होती। तिचा हात बनत नव्हता, म्हनुन रक्ताचे डाग पडले। दोरास जे रक्ताचे डाग आहे ते बैलाच्या रक्ताचे आहे। खुन केल्याच माझा-वर नाव एईल म्हुन लास अडार्त टाकली, आनि म्हुनच डागिने हि लपवुन ठेविले। आनि नाव न याव म्हुन पळुन हि गेलो॥

[No. 59.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT NAGPŪR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Paḷᵍgōvārī-ṯsā Chindhu Lōdhī yā-chyā-kaḍē tu
Question.—Paḷgōvārī (village)-of Chindhu Lōdhi him-of-near thou
ṯsākʰrī hōtās kā?
in-service wast what?

Ḏzabāb.— Hotō. Sat ath mahinē ṯsākʰrī kēlī. Gēlyā Chaitā-chē
Answer.—(I-)was. Seven eight months service was-done. Past the-Chait-of
madhāt ṯsākʰrī sōḍᵃlī.
in-the-middle service was-left.

Savāl.— Tsākʰrī-var hōtā tēvhā kōṭha rāhat hōtā?
Question.— Service-on were then where living were?

Ḏzabāb.— Māhi ṭhēvᵛlēli bāyʰkō is ghēūn mi Chindhu-chē
Answer.— My kept woman her having-taken I Chindhu-of
gharāt rāhat hōtō. Māhyā-kaḍē kirᵉsānᵏkī-ṯsa kām hōta. Ānᵏkhin
in-house living was. Of-me-near cultivation-of work was. And
mālᵏkā-na jē kām sāṅgitᵏla tē karāva. Jēvhā sāra pik
the-master-by what work was-told that would-be-done. When all ripe-produce
jamā ḏzhāla, va vāvᵛrāt khaḷa kēla, tahi mi
gathered became, and in-field threshing-floor was-made, then I
khaḷyāt rātran-divas rakhᵏvālis rāhat hōtō, va
in-the-threshing-floor night-and-day for-taking-care-of living was, and
māhi bāyᵃkō ghari rahē.
my wife at-home used-to-live.

Savāl.— Chindhu kahī-tarī khaḷyāt rāhēlā hōta?
Question.— Chindhu at-any-time in-the-threshing-floor living was?

Ḏzabāb.— Tō kadhī-kadhī khaḷyāt nijē. Ēk kaḍᵇhya-chyā
Answer.—He sometimes in-the-threshing-floor slept. One kaḍbā-grass-of
pēṇḍyā-chi lahānᵏsi jhōpᵃḍi kēlī hōtī; tyāt mi nidzo.
bundles-of small hut made was; in-that I slept.

Savāl.— Tārikh bārā, māhē Mārch, san 1898, rōjī, mhanᵏjē,
Question.— Date twelve, month March, year 1898, on-day, that-is,
Sanᵏvāri Chindhu khaḷyāt nidzᵏlā hōtā?
on-Saturday Chindhu in-the-threshing-floor sleeping was?

Ḍzabāb.— Hō, nidz'lā hōtā. Tyā gōshṭīs diḍ mahinā
Answer.— Yes, sleeping was. That to-story one-and-a-half month
ḍzhālā. Tyā rātri mi jhōp'ḍī-madhē hōtō, va mahī bāy'kō vastīt
became. That on-night I the-hut-in was, and my wife in-village
ghari hōti, vav'rī navhatī.
in-house was, in-the-field was-not.

Savāl.— Chindhu tyā div'sī khaḷyā-var nidz'lā hōtā tar
Question.—Chindhu that on-day the-threshing-floor-on sleeping was then
tyā-chyā āṅgā-var ḍāgīnē hōtē?
him-of person-on ornaments were?

Ḍzabāb.— Chindhu divas-bhar khaḷyā-var hōtā. Jēvāyās ghari
Answer.—Chindhu the-whole-day the-threshing-floor-on was. To-dine to-house
gēlā nāhi. Sandhyā-kāḷī tyā-chi sāsu balāu āli, par gēlā
went not. In-the-evening his mother-in-law to-call came, but (he-)went
nāhi. Bhuk nāhi, mhun sāṅgit'lē. Tyā rātri khaḷyā-var
not. Hunger not, so it was-told. That on-night the-threshing-floor-on
nidz'lā. Tyā-chyā āṅgā-var sōnyā-ṯsa kaḍa, ṯsāndi-ṯsa kaḍa,
slept. Him-of person-on gold-of bracelet, silver-of bracelet,
sōnyā-chyā chār chandra-kaḍyā, ṯsāndi-ṯsā kar'dōḍā, āni sōnyā-ṯsā chhallā,
gold-of four chandra-kaḍis, silver-of waist-string, and gold-of a-ring,
it'ka hōta.
this-much was.

Savāl.— Ādz kōrṭāt pēś kēlēlē ḍāgīnē kōnā-chē āhēt?
Question.—To-day in-the-court produced made ornaments whom-of are?
Ḍzabāb.—Chindhu-chē āhēt. Tō nidz'lā hōta têvhā tē tyā-chyā
Answer.—Chindhu-of are. He asleep was then they him-of
āṅgā-vara-ṯs hōtē.
the-person-on-even were.

Savāl.— Hē ḍāgīnē tuhyā kab'jāt kasē ālē?
Question.—These ornaments of-thee in-possession how came?
Ḍzabāb.—Tyā San'vārī dōn vādz'ta chētā dzhālo. Tēvhā
Answer.—That on-Saturday two striking conscious I-became. At-that-time
Chindhu mēlā dis'lā. Tyās kōna mār'la hōta māhit nāhi. Mag
Chindhu dead appeared. Him by-whom killed was known not. Then
tyā-chyā āṅgā-var-chē sārē ḍāgīnē kāhāḍun nighalo. Chindhu-chē
him-of the-person-on-of all ornaments having-taken-off I-started. Chindhu-of
dōnhī pāy, mān pahilyā-nē-ṯs rassyā-nē kōna bāndh'lē hōtā. Tyā-chyā
both feet, neck at-first-even a-rope-with by-somebody tied were. Him-of
ḍōs'kyātun rakt ṯsālla hōta. Hā gōṭā tyā-chyā-ḍzavaḷ paḍ'lā hōtā.
the-head-from blood passing was. This stone him-of-near fallen was.
Chandra-kaḍyā kān tōḍun kāhāḍ'lyā nāhi. Lās vihirit
The-chandra-kaḍis ears having-cut were-taken-off not. The-corpse into-a-well

phēkun mi bayᵘkō-kaḍē gēlō, āni tshakᵘḍyā-var tis ghēūn
having-thrown I wife-near went, and a-cari-on her having-taken
gāvī gēlō.
to-the-village went.

Savāl.— Hā gōnā Chindhu-chē khalyātun tu
Question.—This cloth Chindhu-of the-threshing-floor-from (by-)thee
kāhāḍun dēllā kā?
having-taken-out was-given what?

Dzabāb.— Kaḍᵃbyā-khāli myā lapᵃvun ṭhēvᵃlā hōtā. Tō
Answer.—The-kaḍbā-grass-under by-me having-concealed kept was. That
kāhāḍun dēllā. Hē dhōtra māḍzha āhē; māhi bāyᵘkō nēsᵃlī-hōtī.
having-taken-out was-given. This cloth mine is; my wife worn-had.
Ti-tsā hāt banat navhatā, mhanun rakta-chē dag paḍᵃlē. Dōras jē
Her hand good was-not, therefore blood-of stains fell. To-the-rope which
raktā-chē ḍāg āhē tē bailā-chyā raktā-chē āhē. Khun kēlyā-tsa
blood-of stains are those an-ox-of blood-of are. Murder committing-of
māhyā-var nāv ēīl, mhun lās aḍāt ṭākᵘlī,
of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,
āni mhuna-tsa ḍāginē hi lapᵃvun ṭhēvilē; āni nāv
and therefore-even the-ornaments also having-concealed were-kept; and name
na yāva mhun paḷun hi gēlō.
not should-come therefore having-run also I-went.

FREE TRANSLATION OF THE FOREGOING.

Question.—Were you in the service of Chindhu Lodhi in Patgowari?

Answer.—Yes, for seven or eight months. I left the service in the middle of last Chaît (March-April).

Question.—Where did you live when you were in his service?

Answer.—I used to take my wife with me and live in Chindhu's house. My business was to do the tillage and whatever else the master might ask me to do. When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house.

Question.—Did Chindhu sometimes also stay on the threshing-floor?

Answer.—From time to time he used to sleep there. A small hut had been built of bundles of Kaḍbā grass, in which I was wont to sleep.

Question.—Did Chindhu sleep on the threshing-ground on the 12th March 1898?

Answer.—Yes, he did. It was two and a half months ago. On that night I was in the hut, and my wife was in the village, in the house, and not in the field.

Question.—Did Chindhu wear any ornaments on that day when he slept on the threshing-floor?

Answer—Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

Question.—To whom do these ornaments which have to-day been produced in Court belong?

Answer.—To Chindhu. He had them on his body when he slept.

Question. How did these ornaments come in your possession?

Answer.—It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

Question.—Did you take this cloth from Chindhu's threshing-ground?

Answer.—I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses); and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Berar lies the district of Wardha. The principal language is Marāthi, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *la* or *s*, and the case of the agent usually in *nī*; thus, *ma-lā*, to me; *mán'sās*, to a man; *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

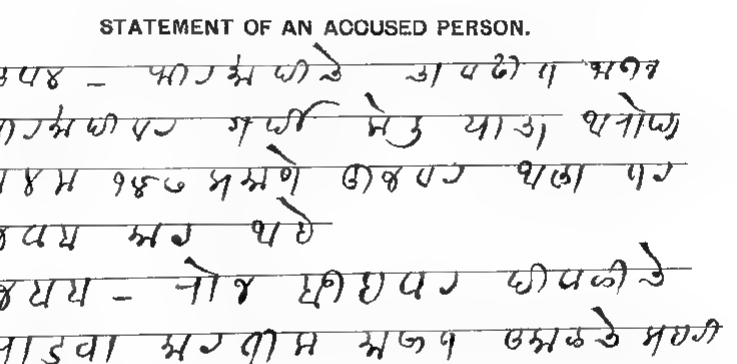
[No. 60.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT WARDHA.)

STATEMENT OF AN ACCUSED PERSON.



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[No. 60.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT WARDHA.)

TRANSLITERATION AND TRANSLATION.

Savāl.— Phiryādī-chē tsāv'ḍhit dzāūn phiryādī-var
Question.— The-complainant-of in-the-shop having-gone the-complainant-on
gardī kēlī, yā-tsā ārōp kalam 147 pramāṇē tudz-var ālā, tar
riot was-made, this-of charge section 147 according-to thee-on came, then
dzabab kay ahē ?
reply what is ?

Dzabab.— Rōdz Budh'vār divāḷī-chē pāḍ'vā Kārtik māsāt
Answer.— Day Wednesday the-Divaḷī-of Pāḍavā Kārtik in-the-month
sakāḷ-chē prah'rī mī tōṇḍ dhūt hōto, tar Māhādēv ālā. Tyā-nī
the-morning-of time-at I mouth washing was, then Māhādēv came. Him-by
sāngit'lē kī, 'tudzhā bhāū Raghunāth sōnār Pāṇḍuraṅg
it-was-told that, 'thy brother Raghunāth goldsmith Pāṇḍuraṅg
sōnārā-chē dāṭhyā-puḍhē paḍ'lā āhē.' Mhanōn mī va Māhādēv
goldsmith-of the-door-in-front fallen is.' Therefore I and Māhādēv
miḷun gēlō, tar Raghunāth rastyāt paḍ'lā hōtā, va tyā-chē
together went, then Raghunāth in-the-street fallen was, and him-of
ḍōkē phuṭ'lē hōtē, va hātās rakat lāg'lē hōtē, va hātās
head broken was, and to-the-hand blood stuck was, and to-the-hand
hī gar'sāḍ lāg'lē hōtē, va tyādz-lā pāṇī pādzūn
also scratches inflicted were, and him-to water having-made (him)-drink
huśār kēlē, va Siv Gōvīnd kānishṭabal yādz-lā balāūn
conscious was-made, and Siv Gōvīnd a-constable him-to having-called
aṇ'lē. Tyādz-lā dākhavilē, va Siv Gōvīnd mhanālā kī,
it-was-brought. Him-to it-was-showed, and Siv Gōvīnd said that,
'Dēv'ḷīs nākyā-var ghēūn dzā.' Tēvhā Māhādēvā-chē khāsar
'to-Devli-(village) the-outpost-on having-taken go.' Then Māhādēv-of cart
māgūn Dev'ḷīs ghēūn ālō va nākyā-var nēlē ;
having-begged to-Devli having-taken came and the-outpost-on it-was-carried ;
va yā kōrṭāt phiryadī Raghunāth-nī phiryādī va
and this in-court the-complainant Raghunāth-by the-complainant and
phiryādī-chē dōghē lēk va Siv Ratan va-gērē yādz-var phiryād
the-complainant-of two sons and Siv Ratan et-cetera them-on a-complaint

kēlī hōtī ; parantu mī phiryādī-chē tsāv'ḍhīt ḍzāūn
made was ; but by-me the-complainant-of in-the-shop having-gone
phiryādī-var gardī kēlī nāhī, va kaḍi mār'nyās utsallī nāhī, va
the-complainant-on riot was-made not, and a-stick to-beat was-raised not, and
Siv Ratan-la hī mār'lē nāhī.
Siv Ratan-to also it-was-beaten not.

Kōrṭā-chē praśnā-chē uttar. Siv Gōvind kānishṭabal tē vēḷēs
The-court-of question-of reply. Siv Gōvind a-constable that at-time
va ārōpī nambar 1, 2, 3, 5, 6, 7 hē kōṭhē hōtē ma-lā māhit
and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known
nāhī.
not.

Hī ḍzabāṇī ām-chē samakshē va āmhī āy'kat ās'tānā ghēt'lī āhē, va
This statement our in-presence and we hearing being taken is, and
ārōpī-nī ḍzō maḍg'kūr sāṅgīt'lā tō kharyā rītī-nē hīta lihilā
the-accused-by what account was-told that true manner-with here written
āhē.
is.

FREE TRANSLATION OF THE FOREGOING.

Question.—You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge ?

Answer.—On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāṇḍuraṅg. I and Mahādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunath has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāthi is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhāṛi, *i.e.* jungle-language. *Jhāṛī*, or forest-country, is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh

country. Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhāḍī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given; *māhā*, my; *iyāhis*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[No. 61.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT CHANDA.)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी। मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती। एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हनतो। अग, ह्या आरशात आपन पाहु बर, सुंदर कोन दिसते। ते मुलीस वाईट वाटल। तिला समजल की, ह्यान हे आपल्याला हिनवाथासाठी म्हटल। मग तिन बापा जवळ जाऊन भावाच गाहान सांगितल। ती म्हनाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये। बापान दोघास पोटाशी धरून त्याचे समाधान केल। तो म्हनाला, मुलानो, तुम्ही भांडु नका। आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा॥

मुलगी म्हनाली, बाबा, सोमा गवळी दुध घेऊन आला आहे। तो म्हनतो किती दुध देऊ। बाप म्हनतो, मुली, त्याला सांग की, आज शेर भर दुध पुरे। उद्या दोन शेर घेऊन ये। मुलगी म्हनते, बाबा, गवळी दुध कोठुन आनतो। बाप म्हनतो, तुला ठाऊक नाहि काय। त्याच्या घरी गाई आहेत, म्हशि आहेत। त्याचे दुध काढून तो आनतो। मुलगी म्हनते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते। बाप म्हनतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते॥

[No. 61.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NAGPURĪ DIALECT. (DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Ēká purushās dōn lahān mula hōtī, ēk mulʷgā āni ēk mulʷgī. Mulʷgā
One to-person two small children were, one son and one daughter. The-son
hōtā, tō rupā-na phār sundar hōtā. Mulʷgī sādharan hōtī. Ēkē
was, he appearance-by very beautiful was. The-daughter common was. One
divʷśī tī ubhayʷtā mula ārʷśā-pāśī khēḷat asʷtā mulʷgā mulīs
on-day they both children the-mirror-near playing while-were the-son to-the-girl
mhanʷtō, 'aga, hya ārʷśāt āpan pahu bara, sundar kōn disʷtē.' Tē
says, 'Oh, this in-the-mirror we may-see well, beautiful who appears.' That
mulīs vāīṭ vāṭʷla. Tī-lā samaḍʷla kī, hyā-na hē āpʷḷyā-la
to-the-girl bad appeared. Her-to it-was-understood that, this-one-by this me
hinʷvāyāsāṭhī mhaṭʷla. Mag tī-na bāpā ḍzavaḷ ḍzāūn bhāvā-tsa
humiliating-for was-said. Then her-by father near having-gone brother-of
gārhāna sāṅgitʷla. Tī mhanālī, 'bābā, ārʷśāt rup pāhūn
complaint was-told. She said, 'father, in-the-mirror face having-seen
samādhān pāvāva hē bāyʷkā-tsa kām, tyāt purushā-na man
satisfaction should-be-felt this women-of business, in-that a-man-by mind
ghālu na-yē.' Bāpā-na dōghās pōṭā-śī ḍharūn tyā-chē samādhān
to-put is-not-meet.' The-father-by both the-breast-to having-held them-of consolation
kēla. Tō mhanālā, 'mulānō, tumhī bhāṇḍu na-ka. Āḍz-pāsūn tumhī
was-made. He said, 'children, you quarrel do-not. To-day-from you
dōgha hī nitya ārʷśāt pāhat ḍzā.'
both also always in-the-mirror looking go.'

Mulʷgī mhanālī, 'babā, Sōmā gavʷḷī dudh ghēūn ālā āhē.
The-girl said, 'father, Soma the-milkman milk having-taken come is
Tō mhanʷtō, "kitī dudh dēū?"' Bāp mhanʷtō, 'mulī, tya-la
He says, "how-much milk shall-(I-)give?"' The-father says, 'girl, him-to
sāṅg kī, "ādz śēr-bhar dudh purē, udyā dōn śēr ghēūn yē."'
tell that, "to-day a-seer-full milk is-enough, to-morrow two seers having-taken come."'
Mulʷgī mhanʷtē, 'bābā, gavʷḷī dudh kōṭhun ānʷtō?' Bap
The-girl says, 'father, the-milkman milk where-from brings?' The-father
mhanʷtō, 'tu-lā ṭhāūk nāhī kāy? Tyā-chyā gharī gāī āhēt, mhaśī
says, 'you-to known not what? Him-of in-house cows are, she-buffaloes

âhēt, tyā-chē dudh kāḍhūn tō ān"tō.' Mul'gī mhan"tē, 'bābā, gāy
are, them-of milk having-drawn he brings.' The-girl says, 'father, a-cow
kitī dudh dēte, āni mhais kitī dudh dētē?' Bāp
how-much milk gives, and a-she-buffalo how-much milk gives?' The-father
mhan"tō, 'yēk yēk gāy dōn dōn śēr dudh dētē, āni mhaîs chār
says, 'one one cow two two seers milk gives, and a-she-buffalo four
chār śēr dētē.'
four seers gives.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōṇḍī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT BHANDARA.)

एका मानसास दोन पोर होते। त्या-पैकी लहान बापास म्हनाला, बाबा, माझ्या हिश्शाची जमा मला दे। त्यान आपली जमा त्याहास वाटून देल्ली। मग त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला। तेथ जाऊन त्यान आपली पैशाची धुळधानी केली। त्याचा सर्व पैसा सरल्या-वर त्या गावी मोठा दुकाळ पडला व त्याज तंगी झाली। मग तो त्या गावच्या एका मानसा-जवळ जाऊन राहिला। त्यान त्यास आपल्या वावरात डुकर चारन्यास पाठवल॥

TRANSLITERATION AND TRANSLATION.

Ēkā mān'sās dōn pōr hōtē. Tyā-paikī lahān
A-certain to-man two sons were. Them-from-among the younger
bāpās mhanālā, 'bābā, mājhyā hiśśā-chī dzamā ma-lā dē.'
to-the-father said, 'father, of-me share-of property me-to give.'
Tyā-na āp'lī dzamā tyāhās vāṭūn dēllī. Mag tyā-na
Him-by his-own property to-them having-divided was-given. Then him-by
kāhīk div'sa-na ap'lī sarv dzamā ghēūn dus'ryā dūr'chyā
some days-after his-own all property having-taken another distant
gāvī gēlā. Tētha dzāūn tyā-na āp'lī paiśā-chī dhul'dhānī
to-village (he-)went. There having-gone him-by his-own wealth-of waste
kēlī. Tyā-tsā sarv paisā sat'lyā-var tyā gāvī mōṭhā
was-made. Him-of all wealth expended-after that in-village mighty
dukāl paḍ'lā, va tyādz taṅgī dzhālī. Mag tō tyā gāv'chyā
famine fell, and to-him difficulty became. Then he that of-the village
ēkā mān'sā-dzavaḷ dzāūn rāhilā. Tyā-na tyās āp'lyā vāv'rāt
a-certain man-near having-gone lived. Him-by to-him his-own into-field
ḍuk'ra tsār'nyās pāṭhav'la.
the-swine to-feed it-was-sent.

In Balaghat Marāṭhī is spoken all over the southern part of the district, mostly side by side with Eastern Hindī, Marārī, and Gōṇḍī.

The lower classes use a mixed form of speech, locally known as Marhēṭī. This dialect will be separately dealt with below. See pp. 304 and ff.

The language of the upper classes, on the other hand, is pure Nāgpurī. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāṭhī.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpurī.

[No. 63.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT BALAGHAT.)

कोन्या एका मानसास दोन लेक होते। त्यातला लहान लेक बापास म्हनाला, बाबा जो धनाचा हिस्सा मज येईल तो दे। मग त्यान आपल धन त्यास वाटून देल्ल। मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला। मग तेथ वाटल तसा पैसा उडवला। मग सगळा त्याचा पैसा सरल्या-वर त्या मुलकात मोठा काळ पडला। तेव्हाँ त्यास मोठी तंगी होऊ लागली। तो त्या गावातल्या एका मोठ्या मानसा-पासी राहेला। त्यान आपले डुकर चारायासाठी आपल्या वावरात पाठवल॥

Kōnyā ēkā mān'sās dōn lēk hōtē. Tyāt'lā lahān lēk
Certain a to-man two sons were. Them-in-from the-younger son

bāpās mhanālā, 'bābā, dzô dhanā-tsā hissà madz yēil
to-the-father said, 'father, what the-wealth-of share me-to will-come

tō dē.' Mag tya-na āp'la dhan tyas vāṭūn
that give.' Then him-by his-own wealth to-him having-divided

dēlla. Mag lahān lēk thōḍyā div'sā-na sag'la dhan
was-given. Then the-younger son a-few days-after all the-wealth

ghēūn par-mul'kāt gēlā. Mag tētha vāṭ'la tasa
having-taken into-another-country went. Then there it-pleased(-him) so

paisā uḍav'lā. Mag sag'lā tyā-tsā paisa sar'lyā-var
the-money was-squandered. Then all him-of the-money was-spent-after

tyā mul'kat mōṭhā kāḷ paḍ'lā. Tēvhā tyās mōṭhī taṅgī
that in-country mighty famine fell. Then to-him great difficulty

hōū lāg'li. Tō tyā gāvāt'lya ēka mōthyā man'sā-pāsī rāhēlā.
to-be began. He that village-in-of one great man-near lived.

Tyā-na āp'lē ḍuk'ra tsārāyāsāṭhī āp'lyā vāv'rāt pāṭhav'la.
Him-by his-own swine to-feed-for his-own into-field it-was-sent.

Marāṭhī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpurī form of the language, and it is not necessary to give any specimens.

In Raipur, Marāṭhī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpurī, though there are some traces of the influence of the neighbouring Chhattisgarhī. Compare *khāy-chā manᵃshā*, desire to eat; *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēkᵃrā̃* (neuter) *kōtē* (masc.), two sons were. The occasional writing of a cerebral *ṇ* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT RAIPUR.)

एका मनुष्याला दोन लेकरँ होते। लहान्या पोरान म्हनल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या। मग त्यान आपली संपत्ति वाटून दिली। लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला। तेथ काही दिवस राहून-सन्या जे काही त्याज-जवळ होत ते त्यान उडवून दिल। जमा उडवून दिली अन तेथँ दुकाळ पडला अन तो अनाथ होऊन गेला। जेव्हाँ तो उपाशी मरू लागला तेव्हाँ तो कोन्या गृहस्थाच्या घरी गेला। अन त्यान आपल्या खेता-मधे डूकर चारायस सांगितल। डूकर जो भूसा खातात तो खायची त्याची मनषा झाली, आणीक कोणी त्याला देत नव्हता। मग त्याला सुद झाली आणीक त्यान म्हनटल की, माझ्या बापाच्या येथँ कही माणसाला पुश्कळ खायास मिळते अन मी उपाशी राह्यतो। मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, स्वा देवाच्या विरुद्ध व तुह्या समोर पाप केल। मी आपला लेक म्हनायच्या योग्य नाही। व मला आपल्या मजुरा-प्रमानें समजा। मग उठून आपल्या बापा-पाशी जाऊ लागला॥

[No. 64.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NĀGPURĪ DIALECT. (DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōn lēkʰrā hōtē. Lahānyā pūrā-na mhanʰla
A-certain man-to two sons were. The-younger son-by it-was-said
kī, 'bābā, jinʷgī-madhē mādzha dzō vāṭā āhē tō ma-lā dyā.'
that, 'father, the-property-in my what share is that me-to give.'
Mag tyā-na āpʰlī sampatti vāṭūn dilī. Lahān
Then him-by his-own property having-divided was-given. The-younger
lēkʰrā-na sārī jāyʰdād ēkā-ṭhikāṇī karūn āpaṇ par-dēśāt
son-by all property together having-made himself into-another-country
tsalʰlā gēlā. Tētha kāhī divas rahūn-sanya jē kāhī tyādz-dzavaḷ
moved went. There some days having-lived what anything of-him-near
hōta tē tyā-na uḍʰvūn dila. Dzamā
was that him-by having-squandered was-given. The-property
uḍʰvūn dili, an tēthā dukāḷ paḍʰlā, an tō anāth
having-squandered was-given, and there famine fell, and he destitute
hōūn gēla. Jēvhā tō upāśī marū lāgʰlā, tēvhā tō
having-become went. When he starvation-with to-die began, then he
kōnyā gṛihasthā-chyā ghari gēlā. An tyā-na āpʰlyā khētā-madhē
a-certain householder-of to-the-house went. And him-by his-own field-into
ḍūkʰra tsārāyʰs sāṅgitʰla. Ḍūkʰra dzō bhusa khātat tō khāy-chī
the-swine to-feed it-was-told. The-swine which husks eat that eating-of
tyā-chī manʰsha dzhālī, āṇīk kōṇī tyā-lā dēt navhʰtā. Mag tyā-lā
him-of desire became, and anybody him-to giving was-not. Then him-to
sud dzhālī, āṇīk tyā-na mhanʰṭʰla kī, 'mājhyā bāpā-chyā yēthā
sense became, and him-by it-was-said that, 'my father-of here
kahī māṇʰsā-lā puśkaḷ khāyās miḷʰtē; an mī upāśī rāhyʰtō. Mī
how-many men-to much to-eat is-got; and I hungry live. I
uṭhūn ātā āpʰlyā bāpā-pāśī dzāīn, āṇīk mī tyā-lā mhanīn
having-arisen now my-own father-near shall-go, and I him-to shall-say
kī, "hē bābā, myā Dēvā-chyā viruddha va tuhyā samōr pāp kēla.
that, "O father, by-me God-of against and of-thee before sin is-made.
Mī āpʰlā lēk mhanāy-chya yōgya nāhī. Va ma-lā āpʰlyā
I your-own son of-being-called worthy am-not. And me-to your-own

majurā-pramānē	sam'dzā."'	Mag	uṭhūn	āp'lyā	bāpā-pāśi	dzāū
servant-like	*consider."'*	*Then*	*having-arisen*	*his-own*	*father-near*	*to-go*

lāg'lā.
he-began.

DHAN'GARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'garī, *i.e.* 'shepherds' language.' The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāṭhī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul; thus, *mān'sā-lē*, to a man.

The only peculiarity of the so-called Dhan'garī is a tendency to drop the final *a* which corresponds to *ē* in Standard Marathī. Thus, we find *tyān*, by him; *sagaḷ dhan*, all property, and so on. This tendency is, however, also found among the Dhan'gars of the Bombay Presidency; see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come; *pākē-dzō*, please look; the imperfect *bas'lēt*, were sitting; the third person plural of the present tense, *khātē*, they eat; *dzātēt*, they go, etc.

On the whole, however, the Dhan'garī agrees with the Marāṭhī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[No. 65.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN I.

कोन्या मानसाले दोन लेक होते। त्यातून लहान बापाले म्हनाला, बाबा आमच्या जो काही हिस्या आहे तो वाटून दे। मंग त्यान त्याहिले धन वाटून दिल। मग थोड्या दिवसाँत लहान लेक सगळ धन जमा करून कोनी कडे दूर गाँवी चालला गेला, आनि त्या देशाँत जाऊन तो भिकारी झाला। धन उडून देल्ह तव्हा त्या देशाँत मोठा काळ पडला। मग त्याले मोठी गरीबी आली। तव्हा तो त्या गावातल्या एका मानसा जवळ जाऊन राहला। त्यान त्याले डुकर चारासाठी आपल्या वावराँत घाडल। मग त्यान म्हटल का, डुकर जे साल खाते ते खाऊन आपन पोट भराव। आनीक त्याले कोन काही देंछ नाही॥

[No. 65.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnyā mān'sā-lē dōn lēk hōṭē. Tyātūn lahān bāpā-lē
A-certain man-to two sons were. Them-in-from the-younger father-to
mhanālā, 'bābā, ām-chyā dzō-kāhī hissā āhē tō vāṭūn dē.'
said, 'father, us-of whatever share is that having-divided give.'
Maṅg tyān tyāhī-lē dhan vāṭūn dila. Mag thōḍyā
Then him-by them-to wealth having-divided was-given. Then a-few
div'sāt lahān lēk sagaḷ dhan dzamā karūn kōnī-kadē
in-days the-younger son all wealth together having-made elsewhere-to
dūr gāvī tsāl'lā-gēlā, āni tyā dēśāt dzāūn tō bhīkārī
far to-a-village went-away, and that in-country having-gone he a-beggar
dzhālā; dhan uḍūn dēll, tēvhā tyā dēśāt mōṭhā
became; wealth having-squandered was-given, then that in-country mighty
kāḷ paḍ'lā. Mag tyā-lē mōṭhī garībī ālī. Tavhā to tyā gavāt'lyā
famine fell. Then him-to great poverty came. Then he that of-village
ēkā mān'sā-dzavaḷ dzāūn rāh'lā. Tyān tyā-lē ḍukar tsārāsāṭhī
one man-near having-gone lived Him-by him-to the-swine to-feed-for
āp'lyā vāv'rāt dhāḍ'la. Mag tyān mhaṭal kā, ḍukar
his-own into-field it-was-sent. Then him-by it-was-said that, the-swine
jē sāl khātē tē khāūn āpan pōṭ bharāv. Ānīk
what husks eat that having-eaten by-me belly should-be-filled. And
tyā-lē kōn kāhī dēll nāhī.
him-to by-anybody anything was-given not.

[No. 66.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DHAN'GARĪ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN II.

A POPULAR TALE.

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या सुनेले सांगीतल, माही भाकर घेऊन येजो। बारा वाजाची येळा झाली, तिले त्या भाकरीची याद राहली नाही। एका वावरा-मंधी एक कुनबी आऊत वाहत होता। तो धनगर त्याच्या-पाशी गेला, त्या कुनब्याले म्हनते की, माहे बकरे आंब्या खालि बसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या बकऱ्या घेऊन गेला चारायले॥

TRANSLITERATION AND TRANSLATION.

Ēk dhan'gar hōtā. Tō bak'rē tsārāy-le gēlā. Tyān āp'lyā
A shepherd there-was. He sheep to-graze went. Him-by his-own
sunē-lē sāṅgīt'la, 'māhī bhākar ghēūn yē-dzō.' Bārā
daughter-in-law-to it-was-told, 'my bread having-taken come-please.' Twelve
vādza-chī yēlā dzhālī, ti-lē tyā bhāk'rī-chī yād rah'lī nāhī.
striking-of time became, her-to that bread-of recollection remained not.
Ēkā vāv'rā-mandhī ēk kun'bī āūt vāhat hōtā. Tō dhan'gar
One field-in one cultivator plough driving was. That shepherd
tyā-chyā-pāśī gēlā, tyā kun'byā-lē mhan'tē kī, 'māhē bak'rē āmbyā-
him-of-near went, that cultivator-to says that, 'my sheep a-mango-tree-
khālē bas'lēt. Māhē bak'rē pāhē-dzō. Mī jēūn yētō.'
under are-seated. My sheep look-after-please. I having-dined come.'
Tō jēvāsāṭhī gēlā. Jēūn punaḥ ālā, bak'rē bas'lē-ts
He dinner-for went. Having-dined again came, the-sheep seated-even
hōtyā. Punaḥ tyān āp'lyā bak'ryā ghēūn gēlā tsārāy-lā.
were. Again him-by his-own sheep having-taken he-went to-graze.

FREE TRANSLATION OF THE FOREGOING.

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread.' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

DZHĀṚPĪ DIALECT.

This dialect has been returned as spoken by 5,000 people in Ellichpur It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *ḷ* for a cerebral *ḍ* when preceded by a vowel Thus, *ghōḷā*, a *horse ; vāhaḷē*, Standard *vāḍhē*, he served. Occasionally, however, we find forms such as *dhāḍ'lan*, it was sent. The genuine cerebral *ḷ* is commonly pronounced as *r ;* thus, *kār*, famine ; *īr*, time, and the *l*, which is substituted for *ḍ*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhāḍpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvālē*, in order to tend ; *dhāḍ'lan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpīchandra, contains poetical forms such as *bārā*, to my child; *ghēūnī*, having taken, and also some Eastern Hindī forms, such as *bāl*, hair; *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[No. 67.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DZHĀṚPĪ DIALECT. (DISTRICT ELLICHPUR.)

SPECIMEN I.

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा बापास म्हने, बाबा माझा हिशाचा माल मले देऊन टाक। त्या वखी त्यान आपली जिनगी दोघा पोराले वाटून देली । मंग थोऱ्याच दिवसा-मंधी लाहान्या पोरान आपली सारी जिनगी सावरली । मंग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला। तथी त्यान चहूल-बाजींत आपला सारा पैसा उडवला । जव्हा जवळचा सारा पैसा सरला, त्या वखतीच त्या मुलकांत कार पडला ; अन त्याले खावा पिवाची मोठी अडचन झाली । मंग तो त्या मुलका-मंधच्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-पाशीं राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

TRANSLITERATION AND TRANSLATION.

Ēkā	mān'sā-lē	dōn	pōr	hōtē.	Tyāt'lā	lāhān	pōr'gā
One	*man-to*	*two*	*sons*	*were.*	*Them-in-from*	*younger*	son

bāpās	mhanē,	'bābā,	māhyā	hiśā-tsā	māl	ma-lē	dēūn	ṭāk.'
to-father	*said,*	'*father,*	*my*	*share-of*	property	*me-to*	*having-given*	*throw.'*

Tyā-vaktī tyā-na āp'lī jin'gī dōghā pōrā-lē vāṭūn
At-that-time him-by his-own property both sons-to having-divided

dēlī. Maṅg thōḷyā-ṯs div'sā-mandhī lahanya pōrā-na āp'lī
was-given. Then a-few-only days-in the-younger son-by his-own

sārī jin'gī sāvaḷ'lī. Maṅg tō dus'ryā mul'khā-mandhī
all property was-collected. Then he another country-into

phīrāvā-lē gēlā. Taṭhī tyā-na ṯsahūl-bājīt āp'lā sārā
journeying-to went. There him-by in-wantonness his-own all

paisā uḷav'lā. Ḏzavhā ḏzavaḷ-ṯsā sārā paisā sar'lā, tyā
money was-squandered. When near-of all money was-spent, that

vakh'tī-ṯs tyā mul'kāt kār paḷ'lā, an tyā-lē khāvā-pīvā-chī
time-very that in-country famine fell, and him-to eating-and-drinking-of

mōṭhī aḷ'ṯsan ḏzhālī. Maṅg tō tyā mul'kā-mandh'chya ēka bhalya
great difficulty became. Then he that country in-of one well to-do

mān'sā-chyā gharī ḏzāūn tyā-chyā-pāśī rāhilā. Tavhā tyā-na
man-of to-house having-gone him-of-near lived. Then him-by

tyā-lē āp'lyā vāv'rāt ḍukar rākhāvā-lē dhāḍ'lan.
him-to his-own in-field swine to-tend it-was-sent.

[No. 68.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARÂṬHÎ.

DHÂRPÎ DIALECT. (DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

गोपिचंद राजियाचे सोनियाचे बाल ।
बिजल्या घोकि-वर सार झाला ॥
आंगी लेला झगाबागा कानी कुंडल लिकलेला ।
चेला गोसायाचा झाला ॥

माता बोलली मैनावंती जोगदंड नोको घेऊ ।
राज नोनाले देऊ भोवर बंगल्याचा ॥
गोपिचंद जाते वना रयत रडते डुरडुर ।
नाहीं नेतराले जल मैनावंतिच्या ॥

गोपिचंद जाते वना रयत मनी गयवरली ।
मनी खुशाल झाली मैनावंती ॥
बारा गोपिचंदा जोगदंड देईन ।
गुरू चालवून घेईन भोवर बंगल्याच राज ॥

लहू नोको भुरू नोको चंफावंती बहेनी ।
आला जोग घेऊनी गोपिचंद राजा ॥
गोपिचंदन भाया पोरा आला सन ।
बेला जेवू वाहडे कोन बहीन बोलली चंफावन ॥

गोपिचंदन भाया आसीन आला सन ।
पाटी बसवल कोन माझ्या काशीच्या बरजुन ॥
गोपिचंदन माझ्या भाया दिवारी आला सन ।
बोरवन वरल कोन सजना वाचुन ॥

बारा वरस झाले गोपिचंदाच्या ज्यानीले ।
मुंदुरका येनीले बहीनी चंफावंतीच्या ॥
भाया माझा गोपिचंदा बारा वरसाची तुही जानी ।
कोन देईल पानी तुझा आंघोरीले ॥

गोपिचंद बोलला बारा वरसाची माही जानी ।
अऊचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥
भाया माझा गोपिचंदा कोवरी तुही जानी ।
तुझा आंघोरीले कोया घागरीचा पानी ॥

[No. 68.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

DZHĀṚPĪ DIALECT. (DISTRICT ELLICHPUR.)

SPECIMEN II.

A POPULAR SONG.

TRANSLITERATION AND TRANSLATION.

Gōpichanda rājiyā-chē sōniyā-chē bāla,
Gōpichanda king-of gold-of hair,

Bijalya ghōḷi-vara sara dzhālā.
(Swift-as-) lightning mare-on mounted became.

Aṅgī lēla dzhagā-bāgā kānī kuṇḍala likalēlā;
On-the-body was-taken robe-etcetera in-the-ear earring was-put;

Chēlā gōsāyā-tsā dzhālā.
Disciple ascetic-of he-became.

Mātā bōlalī Maināvantī, 'dzōga-daṇḍa nō-kō ghēū.
The-mother said Maināvantī, 'world-renunciation not-should take.

Rādza kōnā-lē dēū bhōvara Baṅgalyā-tsā ?'
Kingdom whom-to shall-I-give large Bengal-of ?'

Gōpichanda dzātē vanā; rayat raḷatē ḍura-ḍura.
Gōpichanda goes into-forest; subjects cry bitterly.

Nāhī nētarā-lē dzala Maināvantī-chyā.
Not eyes-to water Maināvantī-of.

Gōpichanda dzātē vanā; rayat manī gayavarali.
Gōpichanda goes into-forest; subjects in-mind grieve.

Manī khuśāla dzhāli Maināvantī.
In-mind happy became Maināvantī.

'Bārā Gōpichandā dzōga-daṇḍa dēina;
'To-my-child to-Gōpichanda renunciation I-shall-give;

Puḷa tsālavūna ghēina bhōvara Baṅgalyā-tsa rādza.'
Hereafter having-conducted I-shall-take wide Bengal-of kingdom.'

'Laḷū nōkō, dzhurū nōkō Champhāvantī bahēnī
'Cry do-not, pine do-not Champhāvantī sister.

Ālā dzōga ghēūnī Gōpichanda rādzā.'
Came meditation having-taken Gōpichanda king.'

'Gōpichandana bhayā, Pōrā ālā sana.
'Gōpichanda brother, Pōrā has-come festival.

Bailā jēvū vāhaḷē kōna?' bahīna bōlalī Champhāvana.
Bullock to-eat will-serve who?' sister said Champhāvana

'Gōpichandana bhaya, Āsīna ālā sana;
'Gōpichanda brother, of-Āśvin came festival;

Pāṭī basavala kōna māhyā Kāśī-chya varadzuna?
On-seat will-place who my Kāśī-of except?

'Gōpichandana māhyā bhāyā, Divārī ālā sana.
'Gōpichanda my brother, Divālī came festival.

Bōravana karala kōna sadzanā vāṭsuna?'
Giving-away will-make who good-person except?'

Bārā varasa dzhālē Gōpichandā-chyā jyānī-lē.
Twelve years became Gōpichanda-of youth-to.

Mundurakā yēnī-lē bahīnī Champhāvantī-chyā.
Ornaments braid-to sister Champhāvantī-of.

'Bhāyā māhyā Gōpichandā, bārā varasā-chī tuhī jānī.
'O-brother mine O-Gōpichanda, twelve years-of thy youth.

Kōna dēila pānī tuhyā āṅghōrī-lē?'
Who will-give water thy bath-for?'

Gōpichanda bōlalā, 'bārā varasā-chī māhī jānī,
Gōpichanda said, 'twelve years-of my youth,

Aḷatsā varasā-chī māhī rānī, dēila ma-lē pānī āṅghōrī-lē.'
Two-and-a-half years-of my queen, will-give me-to water bath-for.'

'Bhāyā māhyā Gōpichandā, kōvarī tuhī jānī;
'O-brother mine O-Gōpichanda, delicate thy youth;

Tuhyā āṅghōrī-lē kōrya ghagarī-tsā pānī.'
Thy bathing-for new jar-of water.'

FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple

of an ascetic. Said Maināvantī, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gōpichanda went into the forest. His subjects cried bitterly, but no tears came in Maināvantī's eyes. Gōpichanda went into the forest. His subjects felt grief in their minds, but Maināvantī became happy at heart. 'I will let my child Gōpichanda renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

'Do not weep, do not pine, sister Champhāvantī. King Gōpichanda has renounced the world.'

Said his sister Champhāvan, 'O my brother Gōpichanda, the Pōḷā[1] festival has come. Who will serve food to the bullocks?'

'O my brother Gōpichanda, the festival of the Āśvin month has come. Who will place me on my seat except my Kāśī?'

'O Gōpichanda, my brother; the Dīvalī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gōpichanda's youth passed. Rings were put into the braided hair of his sister Champhavantī.

'O my brother Gōpichanda, you are now twelve years of age. Who will give you water for your bathing?'

Said Gōpichanda, 'my age is twelve years; my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gōpichanda, your youth is delicate, and you get water for your bathing from a new jar.'

GŌVĀRI.

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvārī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundēlī, in Chhindwara and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandara some of them speak Bundēlī and others Marāṭhī. The estimated number of Marathī-speaking Gōvārs is as follows:—

Chhindwara	2,000
Chanda	500
Bhandara	150
TOTAL	2,650

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvārī of Chhindwara is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *ē* in Standard Marāṭhī, is often dropped; thus *tyāṇ*, by him, *pōṭ bharāv*, the belly should be filled; *bhukan*, with hunger. Similarly also *sāman*, Standard *sam"nē*, before.

[1] The Pōḷā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvaṇa or Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

Ē is sometimes substituted for *i*, and *ō* for *u*; thus, *dēll* and *dila*, given; *tōhā*, thy. In *itʷkē vars ḏehālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundēlī having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vāṭūs dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *kyā pōryā*, this son, where *kyā* apparently is the neuter form *kē*; compare *pāhē*, see.

A corresponds to Standard Marāṭhī *ē* in forms such as *bhukan*, with hunger; *tyā vēḷas*, at that time; *rākʷtas*, thou livest.

The cerebral *ṇ* is very irregularly used; thus, *mhaṇʷla* and *mhanʷla*, it was said. It is probably always pronounced as a dental *n*.

The cerebral *ḷ* is regularly used. The only exception is *kāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou; *tutyā*, *i.e.*, *tuchyā*, thy (oblique); *tē khātē*, they eat.

The Gōvārs in the Bundēlī-speaking tract of Chhindwara speak Bundēlī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.

[No. 69.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT. (DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते। त्यातल्या लाहन्यान बापाले म्हणल बापा माहा जो हिस्सा येईल तो मले दे। त्यान ते सर्व धन त्याहीले वाटून देल्ली। लहान भावान सगळ धन जमा करून दुसऱ्या गाँवात चाल्ला गेला। तेथ त्यान बदमासीत सर्व पैसा उडून देल्ला। मग त्या गावात काल पडला। मग तो मोठा भीकारी झाला। तव्हा तो एका मानसा जवळ चाकर राहला। त्यान त्याले डुकर चारासाठी वावरात धाडल। मंग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट भराव। आन त्याले कोन काही देल्ल नाही। मग त्यान म्हणल की, माह्या बापाच्या घरी कीतीक लोकाले चांगली भाकर मिळते। आन मी भुकन मरतो। मी आता आपल्या बापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल आता मी तुहा पोरा नोहे। मी तुह्या घरचा चाकर आहो। मंग तो तेथून आपल्या बापा पासी गेला। मग त्याच्या बापान त्याले पाहल। तव्हा तो त्याच्या जवळ धावत आला, आन त्याच्या गळ्याले बिलगून गेला, आनिक त्याचा मुका घेतला। मंग त्याचा पोरान त्याले म्हटल, बाबा म्या तुह्या सामन मोठ पाप केल। आता तू मले आपला पोऱ्या मानू नको। पन बापान आपल्या चाकराले सांगतल की चांगल आंगरख आन, आन ह्याले घालून दे, आनिक त्याच्या बोटाँत मुंदी घाल, आनिक पायाँत जोडा घाल, मंग आपन अन खाऊ। काहून की ह्या माहा पोऱ्या इतके दिवस मेला होता आता तो जीता झाला, आनिक हरपला होता तो सापडला मून त्याले मोठी खुसी झाली॥

त्या वेळस त्याचा वडील पोरग वावरात होत। मंग जव्हा तो घरी आला तव्हा त्यान नाच पाहेला। तव्हा त्यान एका चाकराले वलावल आनिक म्हनल की हे काय होय, तव्हा त्यान सांगतल की तुहा भाऊ आता आला आन तो आपल्या बापा पासी गेला म्हून त्यान मोठ जेवन देल्ल। तव्हा तो मंधी जात नव्हता। तव्हा त्याचा बाप बाहीर आला आन त्याले समजोल। पन त्यान बापाले म्हणल की पाहे इतके वर्स झाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही। तरी तून मी आपल्या दोस्ता बरोबर खेलाव म्हणून मले बकरीच पीलू देल्ल नाहीस। आनिक ज्यान तुह सर्व धन किसबीनी बरावर उडून देल्ल तो तुहा पोऱ्या आला मून तून सर्वाले मोठ जेवन देल्ल। तव्हा त्यान त्याले म्हनल की पोरा तुत माहा बरावर सदाई राहतस आन माहा सर्व धन तोहच आहे। पन खुसी करावे हे बरावर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता झाला आन हरपला होता तो आता सापडला॥

[No. 69.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT. (DISTRICT CHHINDWĀRA.)

TRANSLITERATION AND TRANSLATION.

Kōn mân'sā-lē dōn pōr hōtē. Tyāt'yā lāh'nyān
A-certain man-to two sons were. Them-in-from the-younger-by
bāpā-lē mhaṇ'la, 'bāpā, māhā dzō hissā yēil tō ma-lē dē.'
the-father-to it-was-said, 'father, my what share will-come that me-to give.'
Tyān tē sarv dhan tyāhī-lē vāṭūn dēllī. Lahān
Him-by that all wealth them-to having-divided was-given. The-younger
bhāvān sagaḷ dhan jamā karūn dus'ryā gāvāt tsāllā
brother-by all wealth together having-made another into-village moved
gēlā. Tētha tyān bad'māsīt sarv paisā uḍūn
went. There him-by in-debauchery all money having-squandered
dēllā. Mag tyā gāvāt kāl paḍ'lā. Mag tō mōṭhā bhīkārī
was-given. Then that into-village famine fell. Then he great a-beggar
dzhālā. Tavhā to ēkā man'sā-dzavaḷ tsākar rāh'lā. Tyān tya-lē ḍukar
became. Then he one man-near a-servant lived. Him-by him-to the-swine
tsārāsāṭhī vāv'rāt dhād'la. Mang tyān mhaṭal kī, ḍukar
feeding-for into-the-field it-was-sent. Then him-by it-was-said that, the-swine
jē khātē tō khāūn āpaṇ pōṭ bharāv. Ān tyā-lē
what eat that having-eaten by-himself the-belly should-be-filled. And him-to
kōn kāhī dēll nāhī. Mag tyān mhaṇ'la kī, 'māhyā
by-anybody anything was-given not. Then him-by it-was-said that, 'my
bāpā-chyā ghari kītīk lōkā-lē tsāṅg'lī bhākar miḷ'tē, ān mī
father-of in-house how-many people-to good bread is-got, and I
bhukaṅ mar'tō. Mī ātā āp'lyā bāpā-pāsī dzātō, ān tyā-lē mhaṇūn
hunger-with die. I now my-own father-near go, and him-to will-say
kī, "mī mōṭh pap kēl. Ātā mī tuhā pōrā nōhē. Mī
that, "by-me great a-sin was-made. Now I your son not-am. I
tuhyā ghar'tsā tsākar āhō."' Mang tō tēthūn āp'lyā bāpā-pāsī
your house-staying servant am."' Then he there-from his-own father-near
gēlā. Mag tyā-chyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzavaḷ
went. Then him-of father-by him-to it-was-seen, then he him-of-near
dhāvat ālā, ān tyā-chyā gaḷyā-lē bil'gūn gēlā, ānik tyā-tsā
running came, and him-of the-neck-to having-clung went, and him-of

muka ghēt'lā. Mang tyā-chyā pōrān tyā-lē mhaṭal, 'bābā, myā
a-kiss was-taken. Then him-of the-son-by him-to it-was-said, 'father, by-me
tutyā sāman mōṭh pāp kēl. Ātā tū ma-lā āp'lā pōryā mānū
thee-of before great a-sin is-made. Now thou me-to thy-own son consider
na-kō.' Pan bāpān āp'lyā tsāk'rā-lē sāṅgatal kī, 'tsāṅg'la
should-not.' But the-father-by his-own servant-to it-was-told that, 'good
angar'kha ān, ān hyā-lē ghālūn dē, ānik tyā-chyā bōṭẽt
a-coat bring, and this-to having-put-on give, and him-of on-the-finger
mundī ghāl, ānik pāyẽt dzōḍā ghāl, mang āpan an khāū.
a-ring put, and on-feet a-shoe put, then we food shall-eat.
Kāhūn kī, hyā māhā pōryā it'kē divas mēlā hōtā, ātā tō jītā
Because that, this my son so-many days dead was, now he alive
dzhāla; ānik harap'lā hōtā, tō sāpaḍ'lā.' Mūn tyā-lē mōṭhī khusī
became; and lost was, he is-found.' Therefore them-to great joy
dzhālī.
became.

Tyā vēḷas tyā-tsā vaḍīl pōrag vāv'rāt hōt. Mang dzavhā tō
That at-time him-of eldest son in-the-field was. Then when he
gharī ālā, tavhā tyān nats pāhēlā. Tavhā tyān ēkā
to-the-house came, then him-by a-dance was-seen. Then him-by one
tsāk'rā-lē balāval, ānik mhan'la kī, 'hē kāy hōy'? Tavhā
servant-to it-was-called, and it-was-said that, 'this what is'? Then
tyān sāṅgatal kī, 'tuhā bhāū ātā ālā, ān tō āp'lyā
him-by it-was-told that, 'thy brother now came, and he your-own
bāpā-pāsī gēlā, mhūn tyān mōṭh jēv'n dēll.' Tavhā tō
father-near went, therefore him-by great a-feast was-given.' Then he
mandhī dzāt navhatā. Tavhā tyā-tsā bāp bāhīr ālā, ān tyā-lē
into going was-not. Then him-of father out came, and him-to
sam'dzōl; pan tyān bāpā-lē mhaṇ'la kī, 'pāhē, it'kē vars
entreated; but him-by the-father-to it-was-said that, 'see, so-many years
dzhalē, mī tuhī tsak'rī kar'tō, ān myā tuh bōlan kadhī hī tōḍal
became, I thy service do, and by-me thy speech ever even was-transgressed
nāhī; tarī tūn, mī āp'lyā dōstā-barōbar khēlāv, mhaṇūn
not; still by-thee, by-me my-own friends-with it-should-be-played, having-said
ma-lē bak'rī-ts pīlū dēll nāhīs; ānik jyān tuh sarv
me-to a-goat-of a-young-one was-given not; and whom-by thy all
dhan kis'bīnī-barābar uḍūn dell, tō tuhā pōryā ālā,
wealth harlots-with having-squandered gave, that thy son came,
mūn tūn sarvā-lē mōṭh jēv'n dēll.' Tavhā tyān tyā-lē
therefore by-thee all-to great a-feast was-given.' Then him-by him-to
mhan'la kī, 'pōrā, tut māhā barābar sadāī rāh'tas; an mahā sarv
it-was-said that, 'son, thou of-me with always livest; and my all

dhan tōha-ts āhē; pan khusi karāv hē barābar ahē, kāhūn
wealth thine-alone is; but joy should-be-made this proper is, because
kā, hyā tuhā bhāū mēlā hōtā, tō āta jītā dzhālā; āu harap'lā hōtā,
that, this thy brother dead was, he now alive became; and lost was,
tō ātā sāpaḍ'lā.'
he now is-found.'

It has already been remarked that some of the Gōvārs of Bhandara speak Bundēlī and others Marāṭhī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāṭhī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped; thus, *ātā*, now; *tavhā*, then. Sometimes, however, it is preserved or changed to *n*; thus, *ātā̃*, now; *kurun*, we shall make.

The cerebral *ṭ* has always been written as *ṭh*; thus, *pōṭh*, belly; *vāṭhā*, share.

The cerebral *ṇ* is very irregularly used; thus, *māṇʷsā-lē*, to a man; *pānī*, water

The cerebral *ḷ* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces; thus, *dzavaḷ* and *dzavar*, near; *mīrʷlā*, he was found.

The neuter gender is constantly confounded with the masculine; thus, *kā kā āhē*, what is this? *itʷlē varsā dzhālē*, so many years passed; *āpʷlā kāma-tē*, our business

The dative takes the suffix *lē*; thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*; 'their' *tyāhī-tēā*. The suffix of the agent-instrumental is *nē* or *na*; thus, *bhukē-nē*, with hunger; *bāpā-na*, by the father.

The verb substantive is *ahā* and *āhō*, I am; *āhē* and *āhēs*, thou art; *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāṭhī of the district; thus, *mī marʷtō*, I die; *tō mārʷtō(t)*, they strike. Irregular forms are *mī dzātū*, I go; *mī mārʷtā*, I strike; *āmhī dzākun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālō*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed; thus, *tyā-nē vāṭhā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lo*, the third person singular often in *lan*, and the first person plural in *lū*; thus, *mī pāp kēlō*, I did sin, *tyā-na tyā-lē dhāḍʷlan*, him-by him it-was-sent; *āmhī mārʷlū*, we struck; *āpʷlā sampat khoūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations Thus we also find *to gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be; *mī marūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāṭhī of the district.

[No. 70.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT. (DISTRICT BHANDARA.)

एका माणसाले दोव लेक होते। दोघा पोरा-मंधील लहान पोरा बापाले बोलला। बाबा जो पैसा आहे त्याचा वाठा माझा माले दे। मंग त्यानै पैसाचा

वाटा करून देला। मग थोड्या दिवसानँ लहान पोरगा समदा पैसा घेऊन दूर गाँवाले चालला गेला। तेव जाऊन-सन्या वेजाहा खर्च करून आपली संपत खोऊन देलन। सर्व पैसा खर्चून-सनी मंग त्या गाँवाँत मोठा फाका पडला। माहाग पडला तर त्याले अडचन झाली। तो त्या गाँवच्या भाल्या माणसा-जवळ जाऊन राहिला। त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलन। तव्हा डुकर जे फोल खात होते ते खाऊन आपला पोट भरावा असा त्याले वाटला। त्याला कोणी काँहीं नाही देलन। मंग तो अकलेत आला आणि म्हणलन, माझ्या बाबाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे। आता मी भुकेने मरतो। मी उठून आपल्या बापा जवळ जाईन, अन त्याला म्हणीन, बाबा मी देवा-जवळ अन तुझ्या सामने पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो। चाकरा-परमाण आता मले ठेव। मंग आपल्या बाबा-जवळ गेला। तव्हा दुरनच पाहून-सनी बापाले दया आली। तेथून उठून गेलन लेकाच्या गळ्याले भोंवून-सनी चुमा घेतला। मंग पोरान म्हणलन। मी देवा-जवळ आणिक तुझ्या सामने पाप केलो। आज-पासून तुझा लेक म्हणवाचा योगत काँहीं राहलो नाहीं। मंग बापान आपल्या चाकराले सांगलन चांगला आंगडा याले घालावाले द्या। याच्या बोठात आंगुठी (मुदी) ठाकावाले द्या, जोडा बी पायाँत ठाकावाले द्या। खाऊन आताँ आम्ही खुशी करून। हा लेक मेला होता, जिता होऊन-सनी आला। दवडला होता तो आला। तव्हा ते अनन्द करु लागले॥

या वेळेस त्याचा मोठा लेक वावरात होता। मंग यान घरा-जवळ येऊन उभा राहून आवाज एकलन। तव्हा एका माणसाले बोलावून सनी खबर घेतली, हा का आहे। त्यान सांगलन, हा तुझा भाऊ आला आहे, तुझ्या बापाले हा सुखरीत मिरला। मंग मोठा पाहुणचार केलन। तव्हा त्याले मोठा राग आला। तर घराँत नाहीं गेला। त्याचा बाप बाहेर आला, अन त्याले समजवु लागला। मंग त्यान बापाले उत्तार देलन, इतले वरसा झाले मी तुझी चाकरी करतो। अगा मी तुझा हुकूम काँही मोडलो नाहीं। मी संग्याची खुशी करावाले काँहीं बकरा देल्या नाहीं। अन यान समदा पैसा किलबीण-बराबर उडवून-सन्या आणखीन बापा-जवळ आला, त्याच्यासाठी मोठा जेवण केलन। मंग तव्हा बापान म्हणलन, पोरा तु हमेशा माझ्या बरोबर आहेस। हा आताँ जितली धन-दौलत घराँत आहे ती तुझीच आहे। आताँ खुशी करावाचा आपला कामच हो। हा तुझा भाऊ मेला होता आताँ जिता झाला, दवडला होता तो साँपडला आहे॥

[No. 70.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

GŌVĀRĪ DIALECT. (DISTRICT BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēka māṇʰsā-lē dōgha lēk hōtē. Dōghā pōrā-mandhīl lahān
A-certain man-to two sons were. Both sons-from-among the-younger
pōryā bāpā-lē bōlʰlā, 'bābā, dzō paisā ahē tyā-tsā vāṭhā mādzhā mā-lē
son the-father-to spoke, 'father, what money is that-of share my me-to
dē.' Maṅg tyā-nē paisā-tsā vāṭha karūn dēlā. Maṅg thōḍyā
give.' Then him-by the-money-of share having-made was-given. Then a-few
divʰsā-nā lahān pōrʰgā samʰdā paisā ghēūn dūr gā̃vā-lē tsālʰlā
days-in the-younger son all money having-taken far a-village-to moved
gēlā. Tētha dzāūn-sanyā bē-jāhā kharts karūn āpʰlī sampat
went. There having-gone misplaced expense having-made his-own property
khōūn dēllan. Sarv paisā khartsūn-sanī maṅg tyā gā̃vā̃t mōṭhā
having-squandered gave. All money having-spent then that in-village great
phaka paḍʰlā. Māhāg paḍʰlā, tar tyā-lē aḍʰtsan dzhālī. Tō tyā
famine fell. Dearness fell, then him-to a-difficulty became. He that
gā̃vʰchyā bhalyā māṇʰsā-dzavaḷ dzaūn rāhīla. Tya-na āpʰlyā
village-inhabiting well-to-do man-near having-gone lived. Him-by his-own
vāvʰrāt tyā-lē ḍukar tsārāva-lē dhāḍʰlan. Tavhā ḍukar jē phōl khāt
in-a-field him-to the-swine feed-to it-was-sent. Then the-swine what husks eating
hōtē tē khāun āpʰla poṭh bharāvā asa tyā-lē vāṭlʰlā.
were that having-eaten his-own belly should-be-filled so him-to it-appeared.
Tyā-lā kōṇī kā̃hī nāhī dēlan. Maṅg tō akʰlēt ālā, āṇi
Him-to by-anybody anything not was-given. Then he in-senses came, and
mhaṇʰlan, 'mājhyā bābā-chyā ghari tsakar māṇʰsā-lē bahu bhākar khayā-lē
it-was-said, 'my father-of in-house servants men-to much bread to-eat
āhē. Ātā mī bhukē-nē marʰtō. Mī uṭhūn āpʰlyā bāpā-dzavaḷ
is. Now I hunger-with die. I having-arisen my-own father-near
dzāin an tyā-lā mhaṇīn, "bābā, mī Dēvā-dzavaḷ an
will-go and him-to will-say, "father, by-me God-near and
tujhyā sāmʰnē pāp kēlō asīn, ādz-pāsūn tujhyā lēkā-parʰmāṇ nahī
of-thee before a-sin done will-be, to-day-from thy son-like not
rāhʰlō, tsākʰrā-parʰmāṇ ātā ma-lē ṭhēv.'' ' Maṅg apʰlya bābā-dzavaḷ
I-remained, a-servant-like now me place.'' ' Then his-own father-near

gēlā. Tavhā dur'na-ts̱ pāhūn-sanī bāpā-lē dayā ālī.
he-went. Then from-a-distance-even having-seen the-father-to compassion came.
Tēthūn uṭhūn gēlan, lēkā-chyā gaḷyā-le dzhōmbūn-sanī
There-from having-arisen he-went, the-son-of the-neck-to having-embraced
ts̱uma gēt'lā. Maṅg pōrā-na mhaṇ'lan, 'mī Dēvā-dzavaḷ āṇik tujhyā
a-kiss was-taken. Then the-son-by it-was-said, 'by-me God-near and of-thee
sām'nē pāp kēlo. Ādz-pāsūn tudzhā lēk mhaṇ'vā-ts̱ā yōgat kāhī
before sin was-done. To-day-from thy son being-called-of fit at-all
rāh'lō nāhī.' Maṅg bāpā-na āp'lyā ts̱āk'rā-lē sāṅg'lan, 'ts̱āṅg'lā
I-lived not.' Then the-father-by his-own servant-to it-was-told, 'good
āṅg'ḍā yā-lē ghalava-lē dya. Yā-chya bōṭhat āṅguṭhī (mundi)
coat this-one-to to-put-on give. This-of on-a-finger a-ring (a-ring)
ṭhākāvā-lē dyā, dẕōḍā bi pāyāt ṭhākāvā-lē dyā. Khāūn
to-put-on give, a-shoe also on-feet to-put-on give. Having-eaten
ātā̃ āmhī khuśī karūn. Hā lēk mēlā hōtā, jitā hōūn-sanī
now we rejoicing shall-make. This son dead was, alive having-become
ālā; davaḍ'la hōtā, tō ālā.' Tavhā tē anand karu lag'lē.
came; lost was, he came.' Then they joy to-make began.

Yā vēḷēs tyā-ts̱ā mōṭhā lāk vāv'rāt hōtā. Maṅg yā-na
This at-time him-of the-elder son in-the-field was. Then this-one-by
gharā-dzavaḷ ṛēūn ubhā rāhūn āvādz ēk'lan. Tavhā ēkā
the-house-near having-come standing having-remained music was-heard. Then one
māṇ'sā-lē bōlāvūn-sanī khabar ghēt'lī, 'hā kā ahē?' Tyā-na sāṅg'lan,
man-to having-called news was-taken, 'this what is?' Him-by it-was-told,
'hā tudzhā bhāū ālā āhē. Tujhyā bāpā-lē hā sukh-rīt mir'la. Maṅg
'this thy brother come is. Thy father-to this safe was-met. Then
mōṭhā pāhuṇ'ts̱ār kēlan.' Tavhā tyā-lē mōṭhā rāg ālā.
great hospitable-reception was-made.' Then him-to great anger came.
Tar gharā̃t nāhī gēlā. Tyā-ts̱ā bāp bāhēr ālā, an tyā-lē
And into-house not he-went. Him-of father out came, and him-to
sam'dzavu lāg'lā. Maṅg tyā-na bāpā-lē uttār dēlan, 'it'lē
to-entreat began. Then him-by the-father-to reply was-given, 'so-many
var'sā dzhalē, mī tujhī ts̱āk'rī kar'to. Aga, mī tudzhā hukūm kā̃hī
years became, I thy service do. O, by-me thy order ever
mōḍ'lō nāhī. Mī saṅgyā-chī khuśī karāvā-lē kā̃hī bak'rā dēlyā
was-broken not. I the-friends-of pleasure make-to ever a-goat was-given
nahī. An yā-na sam'da paisa kidz'hīṇ-barābar uḍ'vūn-sanyā aṇ'khīn
not. And this-one-by all money harlot-with having-squandered again
bāpā-dzavaḷ ālā, tyā-chyāsāṭhī mōṭhā jēvaṇ kēlan.' Maṅg
the-father-near came, him-of-for great a-feast is-made.' Then

tavhā bāpā-na mhaṇ'lan, 'pōrā, tu hamēśā mājhyā-barōbar
at-that-time the-father-by it-was-said, 'son, thou always of-me-with
āhēs. Hā atā̃ jit'lī dhan-daulāt gharā̃t āhē tī tujhī-ts āhē.
art. This now as-much wealth in-house is that thine-alone is.
Ātā̃ khuśī karāvā-tsā āp'lā kāma-ts hō. Hā tudzhā bhāū mēlā
Now merriment to-make our duty-verily is. This thy brother dead
hōtā, ātā̃ jitā dzhālā; davaḍ'lā hōtā, tō sā̃paḍ'lā āhē.'
was, now alive became; lost was, he found is.'

KŌSHṬĪ DIALECT.

This is the dialect of the Kōshṭis or weavers of Berar. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey :—

Akola	300
Ellichpur	500
Buldana	2,100
TOTAL	2,900

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshṭis of Akola is merely the ordinary Marāṭhī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows :—

[No. 71.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT. (DISTRICT AKOLA.)

एका मनुष्याला दोघ पोर होते। त्या-पैकी लहान पोरान आपल्या बापाला म्हटल, बा, जो माझ्या वाव्याला जिनगीचा हिस्सा येईल तो मला दे। बापान आपली जिनगी पोराला वाटून दिली। लवूं रोज झाल नाहींत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला। आनिक तेथे उधळेपनानें वागून सर्व जिनगी नास केली। आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशाँत मोठा काय पडला, व त्याला गरज पडू लागली। आनिक तो गेला, आनिक त्या देशाँतील रहवाशाच्या घरी नौकर राह्यला, व त्यान आपल्या वावरा-मंदी त्याला डूकर चारायाला धाडल। आनिक जो कोंडा डुकराय-न खाल्ला त्याच कोंड्यानें त्यान आपल पोट आनंदान भरल असत। आनिक एका-हि मनुष्यान त्याले काही दिल नाही। आनिक ज्या वक्ती त्यान अक्कल धरली त्या वक्ती तो म्हनाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाउनी-श्यानी उरल्या-इतकी मिळत असेल, व मी तर उपाशी मरतो॥

[No. 71.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT. (DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Ēkā manushyā-lā dōgha pōr hōtē. Tyā-paikī lahān pōrā-na
One man-to two sons were. Them-from-among the-younger son-by
ap'lyā bāpā-lā mhaṭ'lā, 'bā, dzō mājhyā vātyā-lā jin'gī-tsā
his-own father-to it-was-said, 'father, what my share-to the-property-of
hissā yēīl tō ma-lā dē.' Bapā-na āp'lī jin'gī pōrā-lā
share will-come that me-to give.' The-father-by his-own property the-sons-to
vaṭūn dilī. Lai rōdz dzhāla nāhīt, tō-ts lahān
having-divided was-given. Many days became not, then-just the-younger
pōrā-na sarv jin'gī ēkā ṭhikānī kēlī ānik dūr dēśā-lā
son-by all property one in-place was-made and far country-to
tsal'lā gēlā; ānik tēthē udhaḷē-pana-nē vāgūn sarv jin'gī nās
moved went; and there riotousness-with having-behaved all property waste
kēlī. Ānik jyā vaktī sarv paīsā tya-na kharts-kēlā
was-made. And which at-time all money him-by was-spent
tyā vaktī tyā dēśāt mōṭhā kāy paḍ'lā, va tya-la garadz
that at-time that in-country mighty famine fell, and him-to want
paḍū lāg'lī. Ānik to gēla, ānik tyā dēśātīl rah'vāśā-chyā
to-fall began. And he went, and that country-in-from an-inhabitant-of
gharī naukar rāhy'lā, va tyā-na āp'lya var'rā-mandī tyā-lā ḍukkar
in-house a-servant lived, and him-by his-own field-into him swine
tsārāyā-lā dhāḍ'la. Ānik dzō kōṇḍa ḍuk'rāy-na khāllā tyā-ts
to-feed it-was-sent. And what husk swine-by was-eaten those-even
kōṇḍyā-nē tyā-na āp'la pōṭ ānandā-na bhar'la as'ta; ānik
husks-with him-by his-own belly gladness-with filled might-have-been; and
ēkā-hi manushyā-na tya-lē kōhī dila nāhī. Ānik jyā vaktī
one-even man-by him-to anything was-given not. And which at-time
tyā-na akkal dhar'lī tyā vaktī tō mhanālā, 'mājhyā bāpā-chyā kitī
him-by sense was-held that at-time he said, 'my father-of how-many
gharī ṭhēv'lēlyā nōk'rā-nā bhākar khāunī-śyānī ur'nyā-it'kī miḷat
in-house kept servants-to bread having-eaten to-spare-so-much obtained
asēl, va mī tar upāśī mar'tō.'
might-be, and I then hungry die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Raṅgārī, the dialect of the Raṅgāris or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Ḍzhārpī, a cerebral *ḍ* between vowels is pronounced as *l*; thus, *ghōlā*, a horse. The cerebral *l* has been transliterated as *l*, *ḷ*, and *ḍ*; thus, *ḍōḷā* and *ḍōyā*, an eye; *ḍzōḷ* and *ḍzōd*, near. It must be inferred that the pronunciation of *ḍ* does not materially differ from that of *l*. Occasionally we also find forms such as *paḍ*ṭā*, he fell, where the *ḍ* has been preserved. *Ava* and *avi* are pronounced as *ō*, as is also the case in the so-called Kuṇ*bī of Buldana and other vulgar forms of speech. Thus, *ḍzōḷ*, near; *samda dhan uḍōla*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[No. 72.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KŌSHṬĪ DIALECT. (DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

एका मानसाले दोन पोर व्हते। त्यातील लाहेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे। मंग त्यान त्या दोघाले राशद वाटून देल्ली। मंग काहीका दिसान लाहेना पोरग अवघ धन गोया करून बु दूर ग्येला। अन तथी समद धन उडोल। अवघ सरल्या-वर तथी दुकय पडला। तवा त्याले मोठ कोड पडल। मंग तो तथी एका गिरस्ता-जोड राहिला। त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात व्हते ते खाऊन-शेन्या राहाव अस त्याले कयल। अन त्याले कोन काही खायाले बी देल नाही। मंग-सन्या तो सुद्दी-वर आला अन म्हनाला, माझ्या बापाच्या इथीं किती भन पोट-भर खात असतील अन मी अथी भुकेन मरतो। मी उठून-सन्या बापा-जोड जाईन, अन त्याले म्हनील, अरे बावा, म्या देवा-सामने व तुह्या सामने मोठ पाप केल। अथून-सन्या तुह्या पोरग म्हन्या लायक मी नाही। मले तुह्या नवकरा-परमान ठिव॥

[No. 72.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

KOSHṬĪ DIALECT. (DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān^sā-lē dōn pōr vhatō. Tyātūl lāhēnā bāpā-lē mhan^tō, 'bāvā,
One man-to two sons were. Of-them younger father-to says, 'father,
dzō jin^gī-ṯsā hissā phiral to ma-lē de.' Maṅg tya-na tyā dōghā-lē rāśad
which estate-of share will-fall that me-to give.' Then him-by those both-to estate
vaṭūn dēllī. Maṅg kāhīkā disā-na lāhēnā pōr^ga av^gha dhan
having-divided was-given. Then some days-after younger son whole wealth
gōyā-karūn bu dūr gyēlā. An tathī sam^da dhan uḍōla. Av^gha
having-collected very far went. And there all property was-wasted. All
sar^lyā-var tathī dukay pad^ela. Tavā tyā-lē mōtha kōḍa paḍ^la. Maṅg
being-spent-on there famine fell. Then him-to great difficulty fell. Then
tō tathī ēkā girastā-dzoḍ rāhila. Tyā-na tyā-lē ḍukar ṯgārā-lē āp^lyā
he there one householder-near lived. Him-by him swine to-feed his-own
vāv^ra-mandhī pāṭhōla. Tavā ḍukar jē phōt^ra khāt vhatē tē
field-in it-was-sent. Then swine what husks eating were those
khāūn-śēnyā rāhāva asa tyā-lē kay^la. An tyā-lē kōna
having-eaten it-should-be-lived so him-to it-appeared. And him-to by-anyone
kāhī khāyā-lē bī dēla nāhī. Maṅg-sanyā tō sudī-var ālā an
anything to-eat also was-given not. Afterwards he senses-on came and
mhanalā, 'majhya bāpā-chyā-ithī kitī dzhan pōṭ-bhar khat as^til. An
said, 'my father's-in how-many persons belly-full eating may-be. And
mī athī bhukē-na mar^tō. Mī uṭhūn-sanyā bāpā-dzōḍ dzūīn, an tyā-lē
I here hunger-by die. I having-arisen father-near will-go, and him-to
mhanīl, "arē bāvā, myā Dēvā-sām^nē an tuhyā-sām^nē mōṭha pāp kēla.
will-say, "O father, by-me God-before and of-thee-before great sin was-made.
Athun-sanya tuhya pōr^ga mhanyā lāyak mī nāhī; ma-lē tuhyā nav^lk^rā-par^māna
Henceforth thy son to-be-called fit I am-not; me thy servant-like
ṭhiv."'
keep."'

KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, *i.e.* potters' language. The following are the revised figures:—

Akola	4,500
Buldana	580
Chhindwara	4,400
Chanda	1,000
Bhandara	30
TOTAL	10,510

The specimens forwarded from the districts show that the Kumbhāri dialect is a mere fiction. The Kumbhars of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēlī. In Chhindwara some of them speak Bundēlī and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmṭāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēlī.

In this place we have only to deal with the Marāṭhī speaking Kumbhars of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kunbīs and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT AKOLA.)

कोन्या एका मानसाले दोन पोर होते। त्यातला एका लहान बापाले म्हने, बा, जो जिनगीचा हिस्सा मले येईल तो दे। मंग त्यान त्याले पैसा वाटून दिला। मंग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला। मंग तथी उधळ्यापनान राहला, आन आपला सारा पैसा गमावला। मंग त्यान सारा पैसा गमावल्या वर, त्या मुलकाँत महागी पडली। त्या-मुये त्याले विचार पडला। तव्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला। त्यान त्याले डुक्कर चाराले आपल्या वावरात धाडल॥

[No. 73.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT AKOLA.)

Kōnyā ēkā mān'sā-lē dōn pōr hōtē. Tyāt'lā ēk lahān bāpā-lē
Certain one man-to two sons were. Them-in-from one younger father-to
mhanē, 'bā, dzō jin'gī-tsā hissā ma-le yēīl tō dē.' Maṅg tyā-na
said, 'father, what property-of share me-to will-come that give.' Then him-by
tya-lē paisā vāṭūn dila. Maṅg thōḍyā disā-na lahān pōrā-na
him-to money having-divided was-given. Then a-few days-in the-younger son-by
paisā dzamā kēlā, ān dūr mul'ka-var gēlā. Maṅg tathī udh'lyā-pana-na
money together was-made, and far country-into went. Then there riotousness-with
rah'la, ān āp'lā sārā paisā gamāv'lā. Maṅg tyā-na sārā paisā
lived, and his-own all money was-squandered. Then him-by all money
gamāv'lyā-var tyā mul'kāt mahagī paḍ'li, tya-muyē tyā-lē vitsār
was-squandered-after that in-country dearness fell, therefore him-to consideration
paḍ'lā. Tavhā tō tyā mul'kāt'lyā ekā mān'sa-dzōḷ dzāūn rāh'lā. Tyā-na
fell. Then he that country-in-of one man-near having-gone lived. Him-by
tyā-lē ḍukkar tsāryā-lē āp'lya vāv'rāt dhāḍ'la.
him-to swine to-feed his-own into-field it-was-sent.

The Kumbhars of Chhindwara speak, some Bundēli, and some Marathi. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol. IX, Part I.

The Marāṭhī dialect of Kumbhārī in Chhindwara is identical with other Marāṭhī dialects of the neighbourhood, such as Dhan'garī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

[No. 74.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUMBHĀRĪ DIALECT. (DISTRICT CHHINDWARA.)

एका मानसाले दोन पोर होते। त्यातून लहान बापास म्हनाला, बाबा
जो आमचा हिस्सा आहे तो आम्हाले दे। त्यान ते सगळी संपत दोघा पोराले

वाटून देली। लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला। तेथ जाऊन बाधवाई पैसा खर्च करून उडवून देला। तेथ त्यान ती सगळ खर्चून टाकल्या-वर त्या देशात मोठा दुकाळ पडला। मग त्याले अडचन पडू लागली। तव्हा तो एका भल्या मानसा-पासी जाऊन राहला। त्यान आपल्या वावरात डुकर चाराले लावले। तव्हा डुकर जी साल खात होते तेच खाऊन आपन आपल पोट भराव अस त्यास वाटल, अन कोन काही त्याले देल नाही॥

TRANSLITERATION AND TRANSLATION.

Ēkā mān^sā-lē dōn pōr hōtē. Tyātūn lahān bāpās
One man-to two sons were. Them-in-from the-younger to-the-father
mhanala, 'bābā, dzō am-tsā hissā āhē, tō āmhā-lē dā.'
said, 'father, what of-us share is, that us-to give.'
Tyā-na tē sag^lī sampat dōghā pōrā-lē vāṭūn dēlli.
Him-by that all property both sons-to having-divided was-given.
Lahān bhāū sagaḷ dhan dzamā karūn dūs^ryā
The-younger brother all wealth together having-made another
dēśāt nighūn gēlā. Tēth dzāūn bādh^vāī pāisā
into-country having-gone went. There having-gone riotously the-money
kharts karūn uḍ^vūn dēllā. Tēth tyā-na tē
expense having-made having-squandered was-given. There him-by that
sagaḷ kharṭsūn ṭāk^lyā-var tyā dēśāt mōṭhā dukāḷ
all having-spent being-thrown-after that in-country mighty famine
paḍ^lā. Mag tyā-lē aḍ^tsan paḍū lāg^lī. Tavhā tō ēkā bhalyā
fell. Then him-to difficulty to-fall began. Then he one well-to-do
mān^sā-pāsī dzāūn rāh^lā. Tyā-na āp^lyā vāv^rāt ḍukar
man-near having-gone lived. Him-by his-own into-field swine
tsārā-lē lāv^lē. Tavhā ḍukar jē sāl khāt hōtē, tē-ts
feed-to it-was-sent. Then the-swine what husks eating were, that-very
khāūn āpan āp^la pōṭ bharāv asa tyās vāṭ^la,
having-eaten by-himself his-own belly should-be-filled so to-him it-appeared,
an kōn kāhī tyā-lē dēll nāhī.
and by-anybody anything him-to was-given not.

KUN'BĀŪ.

The Kun'bīs or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun'bāū*. It is stated to be identical with *Kōhlī*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows :—

Kun'bāū	102,550
Kohli	7,600
TOTAL	110,150

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāṭhī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēk'ra* (neuter) *hōtē* (masculine), two children were; *lēk'ru gēlā*, the son went. Here *lēk'ru*, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form *hyā*, this.

[No. 75.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KUN'BĀŪ DIALECT. (DISTRICT CHANDA.)

कोनि एका मानसाले दोघ लेकर होते। त्या पैकी लहान बापाले म्हनते, बापा माहा मालमत्तेचा हिस्सा मले येवाचा तो दे। मंग त्यान लेकाले धन वाटून देल्ला। मंग थोड्या रोजान लहान लेकरु सार जमा करून दूरच्या मुलखात गेला। आनिक त्या ठिकानी उधळेपना करून आपली जमा बरबात केली। मंग त्याची सारी जिनगी बरबात झाल्या वर त्या मुलखात मोठा माहाग पडला। त्या-करिता त्याले नुपर पडली। तव्हा तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहेला। मंग त्यान त्याले डुकर चाराले आपल्या वावरात पाठवला। तव्हा डुकर टोकर खात होते, त्या वर त्यान आपल पोट भराव अस त्याले वाटल, म्हनून कोनीच त्याले काही देल्ल नाही। मंग तो सुद्दी-वर येऊन म्हनाला, माझ्या बापाच्या घरी कितीकाच चाकराले पोटभर भाकर मिळते, व मी भुकेन मरतो। मी येयून आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुझ्या सामने पाप केल आहे। आज-पासून तुझा लेक म्हनाले मी योग्य नाही। तू आपल्या येका चाकरा-वानी मले ठेव। मंग तो उठून आपल्या बापा-कड गेला॥

MARĀṬHĪ.

KUN'BĀŪ DIALECT. (DISTRICT CHANDA.)

TRANSLITERATION AND TRANSLATION.

Kōnī ēkā mān'sā-lē dōgha lēk'ra hōtē. Tyā-paikī lahān
A-certain one man-to two sons were. Them-from-among the-younger
bapā-lē mhan'tē, 'bāpā, māhā māl'mattē-ts̱a hissa ma-lē yēvā-ts̱ā tō
father-to says, 'father, my the-property-of the-share me-to to-come that
dā.' Maṅg tyā-na lēkā-lē dhan vāṭūn dēllā. Maṅg thōḍyā
give.' Then him-by sons-to wealth having-divided was-given. Then a-few
rōdzā-na lahān lēk'ru sāra jamā karūn dūr'chyā mul'khāt
days-in the-younger son all together having-made far-off into-country
gēla. Ānik tyā ṭhikāṇī udh'lē-panā karūn āp'lī jamā
went. And that at-place spendthriftness with his-own property
bar'bāt kēlī. Maṅg tyā-chī sārī jin'gī bar'bāt dzhālyā-var
squandered was-made. Then him-of all property squandered becoming-on
tya mul'khāt mōṭhā māhāgr paḍ'la Tyā-karitā tyā-lē nupar paḍ'lī.
that in-country mighty dearness fell That-for him-to difficulty fell.
Tavha tō tyā mulūkh'chya ēka mōthyā mān'sā-chyā-dzavar dzāūn
Then he that country inhabiting one great man-of-near having-gone
rāhēlā. Maṅg tyā-na tyā-lē ḍukar ts̱ārā-lē áp'lyā vāv'rāt pāṭhav'lā. Tavhā
lived. Then him-by him-to pigs to-graze his-own into-field was-sent. Then
ḍukar ṭōkar khāt hōtē, tyā-var tyā-na āp'la pōṭ bharāva asa
pigs husks eating were, that-on him-by his-own belly should-be-filled so
tyā-lē vāṭ'la; mhanūn kōnī-ts̱ tyā-lē kāhī dēlla nāhī.
him to it-appeared; therefore (by) any body-even him-to anything was-given not.
Maṅg tō sudhī-var yēūn mhanālā, 'mājhyā bāpā-chyā ghar̄ī kitīkā-ts̱
Then he senses-on having-come said, 'my father-of at-house several
ts̱āk'rā-lē pōṭ-bhar bhākar mil'tē; va mī bhukē-na mar'tō. Mī yēthūn
servants-to belly-full bread is-got; and I hunger-with die. I here-from
āp'lyā bāpā-kaḍa dzāūn tyā-lē mhanīl kī, "yē, bāpā, mī
my-own father-to having-gone him-to will-say that, "oh father, (by-) me
Dēvā-chyā virudh va tujhyā sām'nē pāp kēla āhē. Ādẕ-pāsūn tudzhā
God-of against and of-thee before sin made is. To-day-from thy
lēk mhanā-lē mī yōgy nāhī. Tū āp'lyā yēkā ts̱āk'rā-vānī ma-lē ṭhēv."'
son say-to I worthy am-not. Thou thy-own one servant-like me place."'
Maṅg tō uṭhūn āp'lyā bāpā-kaḍa gēlā.
Then he having-arisen his-own father-to went.

MĀHĀRĪ.

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Paryāris and Dhēḍs, and their dialect has been returned as Māhārī or Dhēḍī. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāṭhī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bī of the district. See pp. 157 and ff., and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows :—

Chhindwara	9,000
Chanda	10,000
TOTAL	19,000

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istū*, fire; *īs*, twenty; *ḍorē*, eyes, *pānī*, water; *mī asai*, I shall be; *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *ṛ*; thus, *par'lā*, he fell. Note forms such as *mār'tan*, they kill; *man'sa-na tyā-lē ṭēv'lan*, the man kept him; *uṭh'lōn*, he arose. Transitive verbs sometimes use the active construction in the past tense; thus, *mī tuhī ṭsāk'rī kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No. 76.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MĀHĀRĪ DIALECT. (DISTRICT CHHINDWARA.)

येका मानसाले दोघे पोर होते। त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे। तव्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला। मग लाहन्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला। तेथी त्यान आपला हिस्सा ख्याल तमाशात उडून देला। जव्हा जवरचा समदा पैसा सरला, तव्हा त्या मुलखाँत मोठा कार पड़ला। तव्हा त्याले खावा पीयाले मोठी बीपत गेली। मग तो त्या मुलखाँत भल्या मानसाची चाकरी कराले लागला। मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेवलन। त्याँ खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी झाला। तेभी भुस कोनी खावाले न दे। मग त्याचे डोरे उघड़ले। मग त्यान म्हतले की, माझा बापाचे येथी लागेत चाकर आहत;

त्यांतले पोटा-पकसा जास खावाले भेटते, व मी येथ भुकेन मरतो। तस्मा मी आता बापाचे येथी जातो, अन त्याले म्हनतो की, मी तुझा देवाचा चोर आहे। या-वर मी तुह पोरग होय अस म्हनतलन तर बर नाही। तु मले आपल्या येथी चाकर ठेव। अस बोलून उठलोन अन बापा जवर आलो॥

TRANSLITERATION AND TRANSLATION.

Yēkā mān^sā-lē dōghē pōra hōtā. Tyāt lahān pōr^ga bāpā-lē
Certain a-man-to two sons were. In-them the-younger son father-to
mhan^tō kī, 'bāpā, ām-tsā hissa āmā-lē dē.' Tavhā tyā-na āp^lya
says that, 'father, our share us-to give.' Then him-by his-own
mālā-tsā hissā dōghā pōrā-lē karūn dēlā. Mag lāh^nyā pōrā-na
property-of a-share two sons-to having-made was given. Then the-younger son-by
āp^lā hissā ghēt^lā; mag tō dus^ryā mul^khā-mandhī phirā-lē gēlā. Tēthī
his-own share was-taken; then he another country-into journey-to went. There
tyā-na āp^lā hissā khyāl-tamāśāt uḍūn dēllā. Dzavhā dzavar^tsā
him-by his-own share in-play-and-pleasure having-wasted was-given. When near being
sam^dā paisā sar^lā, tavhā tya mul^khāt mōṭhā kār paṛ^lā.
all money was-finished, then that in-country mighty famine fell.
Tavhā tyā-lē khāvā-pīyā-lē mōṭhī bīpat gēlī. Mag tō
Then him-to eat-drink-to great difficulty went. Then he
tyā mul^khāt bhalyā mān^sā-chī tsāk^rī karā-le lāg^lā. Mag tyā
that in-country well-to-do a-man-of service make-to began. Then that
bhalyā mān^sā-na tyā-lē ap^lya vāv^rā-chē ḍukar rākhā-le ṭēv^lan. Tyā-
well-to-do man-by him-to his-own field-of swine keep-to it-was-set. At-that-
khēpī ḍukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā-lē rājī
time the-swine what chaff eating were that-very chaff he eat-to ready
dzhālā. Tē-bhī bhus kōnī khāvā-lē na-dē. Mag tyā-chē ḍōrē
became. That-even chaff anybody eat-to not-gave. Then him-of eyes
ugharlē. Mag tya-na mhat^lē kī, 'māhā bāpā-chē yēthī lāget tsākar
opened. Then him-by it-was-said that, 'my father-of here how-many servants
āhat; tyāi-lē pōtā-pak^sā jāst khāvā-lē bhēṭ^tē, va mī yētha bhukē-na
are; them-to belly-than more eat-to meets, and I here hunger-with
mar^tō. Tavhā mī ātā bāpā-chē yēthī dzātō, an tyā-lē mhan^tō kī, "mī
die. Therefore I now father-of here go, and him-to I-say that, "I
tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr^ga hōy asa mhanat^lan
thy God-of thief (offender) am. This-upon I thy son am so it-was-said
tar bara nāhī. Tu ma-lē āp^lyā yēthī tsākar ṭhēv."' Asa bōlūn
then proper not. Thou me thy-own at-place servant keep."' Thus having-said
uṭh^lōn an bāpā dzavar ālō.
he-arose and father near came.

The dialect of the Mahārs of Chanda is still more closely connected with the current Maraṭhi of the district. There is the same tendency as in Natakanī to confound the genders; thus, *sampaṭ dēlhā*, property was given; *dōgghē lek'ra hōtē*, two sons (*lit.* children) were. Note also forms such as *mōllā*, for *mōḍ'lā*, broken, in *tuḍzhā hukam kadhī mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No. 77.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHI.

MĀHĀRĪ DIALECT. (DISTRICT CHANDA.)

कोना येक्या माणसाले दोग्घे लेकर होते। त्यातला धाकटा बापाले म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे। मंग त्यान त्याले संपत वाटून देल्हा। मंग थोड्या दिवसान धाकटा लेक सगरी जमा करून दूर देसास गेला। मंग तेथी उटरपनान राहून आपली जमा उडवली। मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला। त्यासकून त्याले अडचन पडु लागली। तव्हा तो त्या देसातील येक्या भले मानसा-जवर जाऊन राहला। त्यान तर त्याले डुकर चारास आपल्या वावरात पाठवल। तव्हा डुकर टोकर खात होते, त्या-वर त्यान पोट भराव अस त्याले वाटल। मंग कोन त्याले काँही देल्ह नाही॥

TRANSLITERATION AND TRANSLATION.

Kōna yēkyā māṇ'sā-lē dōgghē lēk'ra hōtē. Tyāt'lā dhāk'ṭā
A-certain one man-to two sons were. Them-in-from the-younger

bāpā-lē mhanālā, 'bāpā, dzō māl-mattē-ṭsā vāṭā mā-lē yēvā-ṭsā
the-father-to said, 'father, what the-property-of share me-to coming

asal tō dē.' Maṅg tyā-na tyā-lē sampat vaṭūn dēlhā.
might-be that give' Then him-by him-to property having-divided was-given.

Maṅg thodyā div'sā-na dhāk'ṭā lēk sag'rī dzamā karūn dūr
Then a-few days-in the-younger son all together having-made distant

dēsās gēlā. Maṅg tēthī uḍhar'panā-na rahūn āp'lī dzamā
to-a-country went. Then there spendthrifiness-with having-lived his-own property

uḍav'lī. Maṅg tyā-na av'gha kharats'lya-var tya dēsāt mōṭhā
was-squandered. Then him-by whole being-spent-upon that in-country mighty

dukār paḍ'lā. Tyās'kūn tyā-lē ad'tsan paḍu lāg'lī. Tavhā tō tyā
famine fell. Therefore him-to difficulty to-fall began. Then he that

dēsātīl yēkyā bhalē mān'sā-ḍzavar ḍzāūn rāh'lā. Tyā-na
country-in-from one well-to-do man-near having-gone lived. Him-by

tar tyā-lē ḍukar tsārās āp'lyā vār'rat pāṭhav'la. Tavhā ḍukar
then him-to swine to-feed his-own into-field it-was-sent. Then the-swine

tōkar khāt hōtē tyā-var tyā-na pōt bharāva asa tyā-lē vāṭ'la.
chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared.

Maṅg kōṇa tyā-lē kāhī dēlla nāhī.
Then by-anybody him-to anything was-given not.

MARHEṬĪ.

Marāṭhī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhēṭī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *ḷ* is always distinguished from the dental one, and it sounds like an *r*; thus, *yēr*, time; *yēr*, a trinket; *javar*, near. *Ṇ* becomes *n*; thus, *manᵉlā*, he said. *V* is dropped before *i*, *ī*, and *ē*; thus, *irudh*, against; *yēr*, Marāṭhī *vēḷ*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhēṭī differs. The pronunciation of the palatals is the same as in Hindī; thus, *chākar*, a servant; *javar*, near. The cerebral *ḍ* after vowels is given as *ṛ* in the second specimen; thus, *jhāṛ*, a tree. In the Parable we find *ḍ*; thus, *paḍᵉla*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *manᵉlā*, he said; *ḍōrᵉnē*, a pool, Standard Marāṭhī *ḍobhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chaṅgᵉlā pāṅghᵉrūn*, a good cloth; *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine; *āpᵉlā pōṭ bharāvā*, his belly should be filled. In *dōn lēkᵉrā hōtē*, two sons were, *lēkᵉrā* is the neuter plural, Standard Marāṭhī *lẽkᵉrẽ*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother; *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāṭhī neuter; thus, *dhan dilē*, property was given; (*ḍōrᵉkā*) *uphᵉlē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*; thus, *pōryā-lā* and *pōrā-lē*, to the son. Note also *jhāḍā-var-nā*, from on the tree; *dōhī hātā-nā*, with both hands; *tyāsnī* and *tyā-sēn*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin; *bāpā-nē dayā kelā*, the father made compassion; *mī tyā-lē khālᵉtā pāllō* (i.e. *pāḍᵉlõ*), I knocked him down. The regular passive construction, however, apparently also occurs; thus, *tumhī pāṭhᵉrā bhī nāhī dilā*, by-thee a-kid even not was-given; *tyā-nī dhan dilē*, he gave his property; (*mī*) *gaṛā murᵉḍūn dēlā*, I wrung his neck.

The future *manīn*, I will say, also occurs in Nagpur; *jāhin*, I will go, is probably written for *jāūn*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry; *chālā*, gone; *pāṅghᵉrāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvẽ* in *mā-lā āpᵉlē majᵉdurā-sārᵉkhē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

[No. 78.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्यानें बापास मनला, हे बाप, धना-मधुन जो माझा हीस्सा आहे तो माले दे। तन्हा त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही झाले कि नाहन लेकरू समदा काही जमा करून परदेशात नीघुन गेला आनी तेथी कीचोरी-बाजी-मधी दीवस गुमा-वन-सन्या आपला पैसा खोउन देला। जन्हा त्यानें सर्वा काही खोउन वसला तन्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल झाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्यानें त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। तन्हा त्याले चेत झाला अनीख त्यानें मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्या-सीन अधीक सेपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्या सारखा नाही, माला आपले मजदुरा सारखे मानावी। तन्हा तो उठुन-स्यानी आपले बापाचे-पासी चालला। तेन्हा दुरच होता की त्याचा बापानें त्यास पाहुन-स्यानी दया केला, जन्हा धाउन-सनी गयास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे दूरूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग बापानें आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काढुन-सन्या त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनंद करु। काहुन का हा आमचा पुच मेला होता आता जीवत झाला, खोउन गेला होता आता मीरला आहे। तेन्हा ते आनंद करू लागले॥

त्याचा मोठा लेकरू बाबरात होता। जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा बाज्याचा वो नाचाचा आवाज आईकला। तो त्याने आपले चाकरा-मधुन येका चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सांगीतला की, तुमचा भाऊ आला आहे। तर तुमचे बापाने चांगला भोजन केला आहे। काहुन की त्याले चांगला पावला। मग तो गुसा झाला। तव्हा तो आत-मधी नाही गेला। याचे-लाईक त्याचा बाप बाहर येउन-सानी त्यास मनाउ लागला। त्याने बापास जबाब देला की, पहा मी इतले वर्स झाला आपली सेवा करतो अनीख मी तुमचे कोन्ही बात नाही टारलो। अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराब रांडाईचे-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चांगला भोजन केले। बापाने त्यास मनला, हे बेटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुझा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुझा भाऊ मेला होता, आता जीवत झाला, खोउन गेला होता, आता मीरला आहे॥

[No. 78.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhī mān'sā-che dōn lēk'rā hōtē. Tyā-ch-madhun nāh'nyā-nẽ
A-certain man-of two sons were. Them-in-from the-younger-by
bāpās man'lā, 'hē bāp, dhanā-madhun jō mājhā hissā āhē tō
to-the-father was-said, 'O father, the-money-from what my share is that
mā-lē dē.' Tavhā tyā-nī tyā-lē āp'lā dhan vāṭun dilē.
me-to give.' Then him-by them-to his-own money having-divided was-given.
Bahut divas nahī jhālē ki nāhan lēk'rū sam'dā kāhī jamā
Many days not became that the-younger son all whatever together
karun par-dēśāt nīghun gēlā, ānī tēthī chhīchōrī-bājī-
having-made into-other-country having-gone went, and there frivolousness-
madhī divas gumāun-sanyā āp'lā paisā khōun dēllā. Javhā
in days having-passed his-own money having-lost was-given. When
tya-nē sar'vā 'kāhī khōun vas'lā, tavhā tyā dēśā-madhī mōṭhā kantāl
him-by all whatever having-wasted lived, then that country-in mighty famine
paḍ'lā, anīkh tō kaṅgāl jhālā. Anīkh tō jāun-sani tyā mul'kā-chē yēkā-chē
fell, and he a-beggar became. And he having-gone that country-of one-of
ghari rāhu lag'la. Tyā-nē tyās āp'lē vāv'rāt ḍukar chārāvās
in-the-house to-live began. Him-by to-him his-own into-the-field the-swine to-feed
pāṭhav'lā. Anīkh tō tyā phul'kās ḍukar khāt hōtē āp'lā pōṭ
was-sent. And he that husks the-swine eating were his-own belly
bharāvā chāhāt hōtā; tyā-lē kōnhī kāhī khau nahī dēt hōtē.
should-be-filled wishing was; him-to anybody anything to-eat not giving were.
Tavhā tyā-lē chēt jhālā, anīkh tyā-nē man'lā, 'mājhē bāpā-chē
Then him-to consciousness became, and him-by it-was-said, 'my father-of
yēthī kītīk majurā-kar'tā jēv'nyā-sīn adhīk saipāk hōtēt, anīkh
at-place how-many servants-for eating-than more cookings become, and
mi bhukhā mar'tō; mi uṭhun-sani āp'lē bāpā-pāsī jāhīn, anīkh tyā-chē-sīn
I hungry die; I having-arisen my-own father-near will-go, and him-of-to
manīn kī, "hē bāp, mī Īśv'rā-chē irūdh anīkh āp'lē samōr pāp
will-say that, "O father, I the-Lord-of against and your-own before a-sin
kēlu, mī ātā āp'lā lēk man'nyā sār'khā nāhī. Mā-lā ap'lē
made, I now you-own son to-be-called like am-not. Me-to your-own

maj'durā-sār'khē mānāvī.'' Tavhā tō uṭhun-syānī āp'lē bāpa-chē-
servant-like should-be-considered.'' Then he having-arisen his-own father-of-
pāsī chāl'lā. Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-
near went. Then at-a-distance (he-)was that him-of father-by to-him having-
syānī dayā kēlā, javhā dhāun-sanī garyās pīt'ra-nī chuma ghēt'lā.
seen pity made, then having-run to-the-neck the-father-by kiss was-taken.
Lēkā-nā tyās-ni man'lā, 'hē bāp, mī Īśv'rā-chē irūdh anīkh āp'lē samōr
The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before
pāp kēlō. Mī ātā āp'lā lēk man'nā sār'khā nāhī.' Mag bāpā-nē
sin made. I now your-own son to-be-called like am-not.' Then the-father-by
āp'lē chāk'rās sāṅgīt'la, 'sam'dhya-hun chang'lā pāṅgh'rūn kadhun-sanya
his-own to-servant it-was-told, 'all-than good covering having-taken-out
tyā-lā pāṅgh'rāv; anīkh tyā-chē hātā-madhī mudī anīkh pāyāt pāy'tan ṭākā;
him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;
anīkh āmhī khāu ānī ānand karu. Kāhun kā hā ām-chā putra
and we shall-eat and joy shall-make. Because that this our son
mēla hōtā, āta jīvat jhālā; khōun gēlā hōtā, ātā mīr'la āhē.' Tēvhā tē ānand
dead was, now alive became; lost gone was, now got is.' Then they joy
karu lāg'lē.
to-make began.

Tyā-chā mōṭhā lēk'rū vāv'rāt hōtā. Jēvhā tō yēt hōtā anīkh
Him-of the-elder son in-the-field was. When he coming was and
gharā-chē-javar pōhach'lā tēvhā vājyā-chā vō nāchā-chā āvāj āīk'lā.
the-house-of-near arrived then music-of and dancing-of sound was-heard.
Tō tyā-nē āp'lē chāk'rā-madhun yēk chāk'rās āp'lē-javar bulaun-sanī
Then him-by his-own servants-from-among one to-servant of-himself-near having-called
pus'lā, 'hā kā hōy?' Tyā-nē tyā-sīn sāṅgīt'lā kī, 'tum-chā bhāū ālā-āhē.
it-was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is.
Tar tum-chē bāpā-nē chāṅg'lā bhōjan kēla-āhē. Kāhun kī tyā-lē
Therefore your father-by good a-feast made-is. Because that him-to
chāṅg'lā pāv'lā.' Mag tō gusā jhālā. Tavhā tō āt-madhī nāhī gēlā.
safe is-found.' Then he angry became. Then he inside not went.
Yā-chē-lāīk tyā-chā bāp bāhar yēun-sōnī tyās manāu lāg'lā. Tyā-nē
Therefore him-of father out having-come to-him to-entreat began. Him-by
bāpās jabāb dēlā kī, 'pahā, mī īt'lē varsa jhālā āp'lī
to-the-father reply was-given that, 'see, I so-many years became your-own
sēvā kar'tō, anīkh mī tum-chē kōnhī bāt nāhī ṭār'lō; anīkh tumhī
service do, and I your any speech not avoided; and you
ma-lā yek sērī-chā pāṭh'rū bhī nāhī dīlā kī mī āp'lē mītā-chē
me-to one she-goat-of a-young-one even not gave that I my-own friends-of
saṅgā khusī kar'tō. Āp'lā hē lēk'rū jō kharāb rāṇḍāī-chē
with pleasure might-make. Your-own this son who bad harlots-of

saṅgā tum-chā dhan khāun vas'lā, jōvhā ālā tōvhā tumī
with your money having-eaten lived, when came then by-you
tyā-chā-karītā chāṅg'lā bhōjan kēlē.' Bāpā-nē tyās man'la, 'hē bētā,
him-of-for good a-feast was-made.' The-father-by to-him it-was-said, 'O son,
tu sadā mājhē-saṅgā āhēs; jō-kāhī mājhā āhē tō tujhā āhē. Ānand
thou always of-me-with art; whatever mine is that thine is. Joy
karāvā vō khuśī karāvā jarūrat hōtā. Kāhun kī hē
should-be-made and pleasure should-be-made necessary was. Because that this
tujhā bhāū mēlā hōtā, ātā jivat jhālā; khōun gēlā hōtā, ātā mīr'lā-āhe.'
thy brother dead was, now alive has-become; lost gone was, now got-is.'

[No. 79.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MARHETĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN II.

मी त्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोठ्या झाड़ा-पासी गेलो, मंग त्या झाड़ा-वर चंगलो। पोरगा झाड़ा-च्या खाली उभा होता। मी वरताऊन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग झाड़ा वरना उतरलो अन त्या पोराले घेऊन घरा-कड़ येत होतो। मोठ्या तऱ्या-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालता पाडो, त्याच्या गऱ्या-वर टींघरा ठेऊन गरा मुरडून देला। थोड्या येरा-मंधी पोरगा फड़फड़ून मरून गेला। तो मेला तऱ्हा त्याच्या कानातल्या दोन बाऱ्या अन हातातल्या तीन येरा काहाल्या अन कव्यात ठेवल्या। मंग त्या पोराले उचलून डोबनीत फेकून देलो, त्याचा डोसका मंग चिखलात दाबून देलो, उफले नको म्हनून, मंग मी आपल्या घराले चाला गेलो। येक कलार माझ्या घराले आला अन मले दारूच्या दुकाना-वर घेऊन गेला। तेथ त्या पोराचा बाप तलास करत आला अन माझ्या-सीन पुसू लागला, पोरगा तुझ्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हंतलो मी नाही जानत। बहु लोक जमा झाले। समदे मिरून पोराले तऱ्या-वर पाडाले गेले। तेंधा-वर मी आपल्या घराले परून गेलो। एक रोज माहाराच्या वाड़ीत लपून होतो। मंग दूसऱ्या रोजी तेथून निंघून तिन दीसात मंडल्या मंधी गेलो। तेथ पोलीसान मला धरला॥

[No. 79.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

MARHĒṬĪ DIALECT. (DISTRICT BALAGHAT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mī tyā pōryā-lā āp'lyā sāṅgāt jāmbur khāva-lē nēlō-hōtō.
I that boy-to of-myself with the-jāmun-fruit eat-to brought-had.

Mī yēkā mōṭhyā jhāṛā-pāsī gēlō, maṅg tyā jhāṛā-var chaṅg'lō.
I a big tree-near went, then that tree-upon climbed.

Pōr'gā jhāṛā-chyā khālī ubhā hōtā. Mī var'tāūn jambur
The-boy of-the-tree-under standing was. I above-from jāmun-fruit

ṭākat hōtō, pōr'gā kahī jambur khāt hōtā, an kāhī ṭhēvat
throwing was, the-boy some jāmun-fruit eating was, and some keeping

hōtā. Mī maṅg jhāṛā-var'nā utar'lō, an tyā pōrā-lē ghēūn
was. I then the-tree-from descended, and that boy-to having-taken

gharā-kaṛa yēt hōtō. Mōṭhyā taryā-pāsī ālō, maṅg mī tyā-chā
house-to coming was. The-great tank-near came, then I him-of

garā dōhī hātā-nā dharūn tyā-lē khāl'tā pāllō, tyā-chyā garyā-var
neck both hands-with having-caught him-to down felled, his neck-on

ṭōṅgl'rā ṭhēūn garā mur'ḍūn dēlā. Thōṛyā yērā mandhī
the-knee having-placed the-neck having-twisted was-given. A-little time within

pōr'gā phaṛ-phaṛūn marūn gēlā. Tō mēlā tavhā tyā-chyā kānāt'lyā
the-boy having-gurgled having-died went. He died then his ear-in-from

dōn bāryā an bātāt'lyā tīn yērā kāhālyā, an
two ear-rings and hands-in-from three armlets were-taken-out, and

kaḍhyāt ṭhēv'lyā. Maṅg tyā pōrā-lē uch'lūn ḍōb'nīt
in-the-waist-band were-put. Then that boy-to having-lifted in-the-pool

phēkūn dēlō, tyā-chā ḍōs'kā maṅg chikh'lāt dābūn
having-thrown gave, his head then in-mud having-pressed

dēlō, uph'lē nakō mhanūn, maṅg mī ap'lyā gharā-lē chālā
gave, float-up should-not therefore, then I my-own house-to gone

gēlō. Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārū-chyā
went. One kalār my house-to came, and me-to liquor-of

dukānā-var ghēūn gēlā. Tēṭha tyā pōrā-chā bāp talās karat
shop-to having-taken went. There that boy-of father enquiry making

ālā; an mājhyā-sīn pusū lāg'lā, 'pōr'gā tujhyā-sāṅgā-mandhī
came; and of-me-with to-ask began, 'the-boy of-thee-with

jambur khāvā-lē ālā hōta tō kōṭhī gēlā?' Mī
jāmun-fruit eat-to come was he where went?' I
mhant^ālō, 'mī nabī jānat.' Bahū lōk jamā jhālē. Sam^adē
said, 'I not know.' Many people gathered became. All
mirūn pōrā-lē taryā-var pāvhā-lē gēlē. Tendhā-var mī
together boy-to tank-on see-to went. In-the-meantime I
āp^alyā gharā-lē parūn gēlō. Ēk rōj māhārā-chyā
my-own house-to having-run went. One day a-mahār-of
vāṛīt lapūn hōtō. Maṅg dūs^ryā rō'ī tēthūn
in-a-courtyard having-hidden I-was. Then the-second in-day there-from
niṅghūn tīn dīsāt Maṇḍ^alyā mandhī gēlō. Tētha pōlīsā-na
having-gone three in-days Mandla into went. There the-police-by
ma-lā dhar^alā.
me-to it-was-caught.

FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit; where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

NATAKĀNĪ.

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Chanda district, the principal language of which is Telugu. Its base is the common Marāṭhī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ā* is sometimes written instead; thus, *mōṇṭ"lōn* and *maṇṭ"lan*, it was said; *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened; thus, *mi*, I; *ti*, she; *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced They have, therefore, been transliterated as *ch*, *j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came; *tyá-lē rāg ālā*, him-to anger came.

There are no instances of the relative pronoun, participles being apparently used instead; thus, *ḍuk"rā khāllā pōtu-nō*, swine eaten husks-with, with the husks which the swine ate; *tū sāṅg"lāsa aikat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n*; thus, *mi jātan* and *jyātō*, I go; *mi mantōn*, I say; *tujhā bhāū ālan*, thy brother has come; *māhag paḍ"lan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan*; thus, *mi pap kēlan*, I did sin; *mi vāt pāk"lan*, I looked at the way; *tū pilu nahi dēlan*, thou didst not give a kid; *tō* (and *tyā-na*) *maṇṭ"lan*, he said, and so forth.

Note also forms such as *khāuvu*, we should eat; *rāhunu* and *rāhun*, we should remain; *pāyē*, see; *jyāy*, go. The final *u* in *khāuvu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

[No. 80.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT. (DISTRICT CHANDA.)

SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान बापा-संगा मंटलन, बापा, माझ्या तब्बिमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मंग लाहान लेकरू आपला माल घेऊन दूर देसाले निंगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नव्हतन। ते देसातले एका मानसा-पासि जाऊन नवकर राहिलन। त्याले त्यान दगडात डुकरे चाराले धाडून देलन। डुकरा खाल्ला पोतुने पोट भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मंटलन, माझे बापा-जवर किति नवकरले खायले पियले आहे। मी अन्ना नाहिसो मरून जातन। मी उठून बापा-जवर ज्यातो त्याले मनतोन, बापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, बापा-जवर गेला। तो दूर आहे तवर त्याले त्याइने पाहालन। त्याले दया आला। धाऊन गया-वर पडलन, मूका घेतलन। त्याले लेकरू मनाला, बापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेक मनु नको। बाप नवकराले मनाला धड फडकि घेऊन ये, त्याले घाल। त्याले हाताले मुंदि घाल, पायाले वाहना घाल। आम्हि खाउनु सुखाकुन राहुनु। काहेले मनाल तर मझा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडू लागले॥

त्याचा मोठा लेक दगडात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुझा भाज आलन, तुझे बाप खाना वाडलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाऊन त्याचा बाप बाहिर आला, त्याले बत मिलाडनन। तो बापा-संगा मंटलन, मि भू रोज-पासून तुझे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुझा लेक आल्यासाठि, तो माल राखडाले घातलन, त्याले तू अन्ना घातलन। तो मनाला, लेका, तू माजे-संगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखाकुन राहुन संभमकुन राहुन। काहेले मंटल्यास तुझा भाज मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला॥

[No. 80.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT. (DISTRICT CHANDA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ekā mān^sā-lē dōghē lēk'rē rāhilē. Tyāt^lā lāhān bāpā-sangā
One man-to two sons were. Them-in-from younger father-to
maṇṭ'lan, 'bāpā, mājyā takshimī-chā māl ma-lē dē.' Tyās māl sam^dā
said, 'father, of-me division-of property me-to give.' To-them property all
vāṭūn ghāt^lan. Maṅg lāhān lēk^rū āp^lā māl ghēūn dūr
having-divided put. Then the-younger son his-own property having-taken far
dēsā-lē niṅgūn gēlā. Dimāk kām ·karūn māl davaḍ^lan.
a-country-to having-gone-forth went. Riotous work having-done property he-squandered.
Sam^dā māl davaḍ^lā-var tē dēsāt mōṭhā māhag paḍ^lan.
Whole property being-wasted-upon that in-country great dearness fell.
Tyā-lē kāhi navh'tan. Tē dēsāt'lē ēkā mān^sā-pāsi jāūn
Him-to anything was-not. That country-in-from one man-near having-gone
nav^kar rāhilan. Tyā-lē tyā-na daṇḍāt ḍukrē chārā-lē dhāḍūn dēlan.
servant (he-)lived. Him-to him-by into-field swine graze-to having-sent was-given.
Ḍukrā khāllā pōtu-nē pōṭ bhar^lan. Tyā-lē kōni kāhi nāhi dēlan.
Swine eaten husks-with belly (he-)filled. Him-to anyone anything not gave.
Tavār tyā-na maṇṭ^lan, 'mājhē bāpā-javar kiti nav^kar-lē khāy-lē piy-lē
Then him-by it-was-said, 'my father-near how-many servants-to eat-to drink-to
āhē. Mī annā nāhisō marūn jātan. Mī uṭhūn bāpa-javar
is. I food having-not-got having-died am-going. I having-arisen father-near
jyātō tyā-lē mantōn, "bāpā, mi tujhē-purē ākāśā-purē pāp kēlan.
go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done.
Āj-pāsūn tujē lēk manu nōkō. Tujē nav^karā-mandē ma-lē kar."' Tō uth'lā,
Today-from thy son say do-not. Thy servants-among me-to make."' He arose,
bāpā-javar gēlā. Tō dūr āhē tavar tyā-lē tyāi-nē pāhālan. Tya-lē dayā
father-near went. He far is then him-to him-by it-was-seen. Him-to compassion
ālā. Dhāūn garya-var paḍ'lan, mūkā ghēt'lan. Tyā-lē lēkru manālā, 'bāpā,
came. Having-run neck-upon he-fell, kiss took. Him-to son said, 'father,
mi ākāśā-purē tujē-purē pāp kēlan. Āj-pāsūn tujē lēk manu
by-me heaven-before of-thee-before sin is-done. Today-from thy son say

nakō.' Bāp nav'karā-lē manālā, 'dhaḍ phaḍ'ki ghēūn yē, tyā-lē
do-not.' The-father servant-to said, 'best robe having-taken come, him-to
ghāl. Tyā-lē hātā-lē mundi ghāl; pāyā-lē vāh'nā ghāl. Āmhī khāunu
put. Him-to hand-to a-ring put; feet-to shoes put. We will-eat
sukhā-kun rāhunu. Kāhē-lē manāl tar, majhā lēk marūn gēlā,
pleasure-with let-us-live. Why (if-)you-will-say then, my son having-died went,
phirūn vāch'lā; suṭūn gēlā, phirūn mirarā.' Tē sukh-paḍū lāg'lē.
again was-saved; lost went, again was-obtained.' They to-be-merry began.

Tyā-chā mōṭhā lēk daṇḍāt hōtā. Tō javar gharā-javar ālā, nāch-gānā
His elder son in-field was. He when house-near came, dancing singing
aik'lan. Ēk nav'karā-lē bōlāv'lan, kāy manūn khabar ghēt'lan. Tō tyā-lē
heard. One servant-to he-called, what saying news he-took. He him-to
manāla, 'tujhā bhāū ālan, tujhē bāp khāna vāḍ'lan, "tō chāṅg'lā ālā,"
said, 'thy brother came, thy father dinner served, "he good came,"
manūn.' Tyā-lē rāg ālī; āt nāhī jaūn, tyā-chā bap bāhir alā,
having-said.' Him-to anger came; inside not having-gone, his father out came,
tyā-lē bat-milāḍ'nan. Tō bāpā-saṅgā manṭ'lan, 'mi bhū rōj-pāsūn
him words-caused-to-unite. He father-to said, 'I many days-from
tujhē-javar āhē; tū sāṅg'lāsa aikat āhē; tari-pan tū dōstī-tōn
of-thee-near am; thou told-so hearing I-am; still thou friends-with
santōsh paḍā-lē manūn ēk seri-cha pilu nahī dēlan. Atā tujhā
merriment enjoy-to therefore one she-goat-of young-one not gavest. Now thy
lēk alyāsaṭi, tō mal raṇḍa-lē ghāt'lan, tyā-lē tā anna ghāt'lan.' Tō
son coming-for, he property harlots-to put, him-to thou food puttest.' He
manala, 'lēkā, tū majē-saṅga ahēs; maj-javar āhē, sam'da tuja-ch. Āpan
said, 'son, thou of-me-with art; me-with is, all thine-alone. We
sukhā-kun rāhun sambhram-kun rāhun; kāhē-lē manṭ'lyās,
happiness-with should-remain eagerness-with should-remain; why if-you-say,
tujhā bhāū marūn gēlā, phirūn vāch'lā; suṭūn gēlā, phirūn sapaḍ'la.'
thy brother having-died went, again lived; lost went, again was-found.'

[No. 81.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

NATAKĀNĪ DIALECT. (DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

एकी गावा-मंदे वीरप्पा मनाचा लेकरु राहिलन । एकी दिसि त्याचे बाप त्याले बोलाविलन। त्याले भाजीचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन। मंग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाऊन ते तिले दिलन। भाजि घेऊन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भू रोज भ्याले वाट पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम । ति मनालि काहि रोजा-मंगे तू दोन गोरवङ्ग पाखरे मांगितलन, तुले हेतु नाहि का । तवर त्याने हेतु आहे मंटलन, कोठे आहे मनून खबर घेतलन । हे पाये, दोन पाखरे पंजरा-मंदे आहे मंटलन । या-मंदे तुले येक दूसरे तुझे भावाले । आपले घराले बेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाऊन तवर पंजरा झाकून ठेव। मंग वीरप्पा कुसीने गेलन। तो आपले दोस्तिले मनाला, या पंजरात दोन चांगले पाखरे आहेत ॥

TRANSLITERATION AND TRANSLATION.

Ēkē gāva-mandē Vīrappā manā-chā lēk'rū rāhilan. Ēkē disi tyā-chē
One village-in Vīrappā called a-boy lived. One day his
bāp tyā-lē bōlāvilan; tyā-lē bhājē-chi ṭōp'li dēlan; āp'lē dōsti-lē
father him-to called; him-to vegetable-of a-basket gave; his-own friend-to
dēyā-lē sāṅgit'lan. Mang Vīrappā ṭōp'li ḍokī-var ghēt'lan, Abhirāmammā-javar
give-to he-told. Then Vīrappā the-basket head-upon took, Abhirāmammā-near
jāūn tē ti-lē dilan. Bhāji ghēūn Abhirāmammā manāli,
having-gone that her-to gave. Vegetable having-taken Abhirāmammā said,
'mājhē larkā Vīrappā, tūsāṭhi bhū rōj jhyālē vāṭ pāh'lan,
'my (dear) boy Vīrappā, thee-for many days became (thy-)way was-looked-at,
tūsaṭhu chang'lā inām rākh'lan.' Vīrappā manālā, 'bayē, kay-chā inām?'
thee-for good reward was-kept.' Vīrappā said, 'lady, what-of reward?'

Ti manālī, 'kāhi rōjā-maṅgē tū don gōr'vanka pakh'rē māṅgit'lan, tu-lē
She said, 'some days-ago thou two gōrvaṅk birds didst-ask, thee-to
hētu nāhi kā?' Tavar tyā-nē, 'hētu āhē,' maṇṭ'lan, 'kōṭhē
recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where
āhē,' manūn khabar ghēt'lan. 'Hē pāyē, dōn pākh'rē pañj'rā-mandē
is,' so-saying news was-taken. 'This see, two birds cage-in
āhē,' maṇṭ'lan. 'Yā-mandē tu-lē yēk dūs'rē tujhē bhāvā-lē. Āp'lē
are,' (she) said. 'These-among thee-to one the-other thy brother-to. Thy-own
gharā-lē bēs jyāy, vāṭē-var ālas karū-na-ku. Tū gharā-lē
house-to well (carefully) go, the-way-on laziness do-not-make. Thou house-to
jāūn tavar pañj'rā jhākūn ṭhēv.' Maṅg Vīrappā kusī-nē
having-gone then the-cage having-closed keep.' Then Vīrappā gladness-with
gēlan. Tō āp'lē dōsti-lē manālā, 'yā pañj'rāt dōn chāṅg'lē pākh'rē
went. He his-own friend-to said, 'this in-cage two good birds
āhēt.'
are.'

FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Vīrappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Vīrappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Vīrappā, I have been on the look-out for you for many days. I have a good reward for you.' Vīrappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvaṅka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Vīrappā went happy away and said to his friend, 'two good birds are in this cage.'

KATIA OR KATIYĀĪ.

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent. of the population.

The Katias probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāī in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows :—

Chhindwara	18,000
Narsinghpur	700
TOTAL .	18,700

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marathī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī; thus, *ghōryā-chā*, of a horse; *jhāḍ-kē*, of a tree; *gharā*, *gharāt*, and *ghar-mẽ*, in the house; *kisʷbanō-chē sath*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maĩ*, I; *mē-nē*, by my; *mājhā* and *māhā*, my; *ham* and *āmhā*, we; *tyā-nē* and *tā-nē*, by him; *tis-mẽ-sē* and *tin-mẽ-sē*, from among them; *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form; thus, *āhē*, he is; *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is; *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix; thus, *gēlā*, he went; *karʷlē*, I did; *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*; thus, *bōlan*, he said; *karan*, he did; *dētan*, and once *dētam*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा संपतमेंसे जो हिस्सा हो तो माला दे। तब ताने अपनी संपत दोनई ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकुर सबला एकट्ठा करीसन दूर देसला चाला गेला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला उड़ई देतन। जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या इथी राहू लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माझा बापचे कितके चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेंने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकुर कहावनेचा लायक नइया, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरेग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकुरने ताला बोलन, दादा, मेंने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकुर मैं बोलीच्या लायक नइया। पर बापाने आपला नौकरला सांगले सब लुक चांगला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हातमें मुंदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माझा लेकुर मरी गेला होता फिर जीता झाला, ख्वाही गेला होता फिर मिल्ला आहे। तब ते खुशी करो लागले॥

ताचा बड़ा लेकुर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब बाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राहिला है। ताने ताला बोलन

के, तुझा भाऊ आला है और तुमचा बापने चांगला खावला बनवला है। हाचे लिये की ताला अच्छा मिळा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। हाचे लिये ताचा बापने बाहेर निकरीसन ताला मनऊ लागला। ताने बापला जवाब देतन की, देखो मैं इतले बरस लुकी आपची सेवा करत होते और कभी आपची बातला मैंने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले कि मैं अपने दोस्साचा साथ खुशी करता। पर तुमचा हा लेकुर की जाने किसबनोचे साथ आपची संपत खड्या करन जब तो आला तब आपन ताचे लाने अच्छा खावला कीला है। बापने ताला बोलन, लेकुर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुझा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुझा भाऊ मरी गेला होता सो फिर जीता आला आहे खोवाई गेला होता फिर मिळा है॥

[No. 82.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT. (DISTRICT CHHINDWARA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōī ād'mī-chē dōn lēk'rē hōtē. Tis-mē̃-sē nahān-nē bāp-lā
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
bōlan, 'dādā, sampat-mē̃-sē jō hissā hō tō mā-lā dē.' Tab
it-was-said, 'father, property-in-of which portion may-be that me-to give.' Then
ta-nē ap'nī sampat dōn-ī-lā bāṭī dētam. Mut'kē din nahī̃ jālē kē
him-by his property both-to having-divided was-given. Many days not became that
nahān lēkur sab-lā ēkatṭhā karī-san dūr dēs-lā chālā gēlā, aur
the-younger son all together having-made far country-to departed went, and
tathī lachchhāpan-mē̃ din khōī-dētan, ap'nī sampat-lā uṛaī dētan.
there debauchery-in days passed, his property having-squandered gave.
Jab tō sab kuchh uṛaī dētan tab tō dēs-mē̃ baṛā kāl
When he all anything having-squandered gave then that country-in great famine
paṛī gēlā, aur tō kangāl banī gelā. Aur tō jāī-san tō
having-fallen went, and he destitute having-become went. And he having-gone that
dēs-chē ād'mī-chē bīch-mē̃ ēk-chyā ithī rāhū lag'lā, jyā-nē tā-la ap'lā khēt-
country-of men-of midst-in one-of there to-live began, whom-by him his field-
mē̃ sōrī charāū-lā pōhōchu dēt'lēn. Aur tō tē̃ kōdēs jō sōrī khātā
in swine feeding for to-attain was-given. And he that husk which swine eating
hai āp'nā pōṭ bharā chāhat thā. Aur tā-lā kōī kuchh nahī̃ dēt thā.
are his belly to-fill wishing was. And him-to anybody anything not giving was.
Tab tā-chē dil-mē̃ samaj ālī, aur tā-nē bōlan kē, 'mājhā bāp-chā
Then his heart-in sense came, and him-by it-was-said that, 'my father-of
kit'chhē chāk'rā-lā pōṭ luk bhāk'rī banat hōtī, aur maī bhuk-lukak
how-many servants-to belly than bread being-obtained was, and I hunger-with
mar'tē āy. Maī uṭhī-san ap'nē bāp jorē jāīsan aur tā-la bōlin,
dying am. I having-arisen my father near having-gone again him-to will say,
"dādā, mē-nē Bhag'vān-chē gharī aur tum-chē sām'nē pāp kar'lē āhē. Maī
"*father, me-by God-of in-house and you-of before sin done is. I*
phir tum-chā lēkur kahāvanē-chā lāyak naīyā. Mā-lā tum-chyā majūr-mī-luk
again your son being-called-of worthy not-am. Me your servants-of

ēk-chē barābar karā."' Tab tō uṭhī-san ap'nē bāp jōrē chal'lā. Par tō
one-of like make."' Then he having-arisen his father near went. But he
dūri hōtā kē tā-chē bāpā-nē tā-lā dēkhi-san darēg ālā, aur dauṛī-san
far was that his father-by him having-been compassion came, and having-run
tā-chē garā-mē̃ mili-san chumā ghētan. Lēkur-nē tā-lā bōlan,
his neck-on having-joined kiss was-taken. The-son-by him-to it-was-said,
'dadā, mē-nē Bhag'vān-chē gharī aur tum-chē sām'nē pāp kar'lē āhē. Aur
'father, me-by God-of in-house and you-of before sin done is. And
phir tum-chā lēkur maĩ bōlī-chyā lāyak naĩyā.' Par bāpā-ne āp'la
again your son I saying-of worthy not-am.' But the-father-by his
naukar-lā sāṅg'lē, 'sab luk chāṅg'lā kap'ṛā nikārī-san tā-lā
servants-to it-was-said, 'all than good cloth having-brought him-to
livāī dyā, aur tā-chē hāth-mē̃ mundī aur pāv-mē̃ mōch'rī
having-applied give, and him-of hand-on ring and feet-on shoes
livāī dyā, aur ham achchhā khāī-san aur khuśī karā, kā-kī
having-applied give, and we good having-eaten again merry make, because
hā mājhā lēkur marī gēlā hōtā, phir jītā jālā; khvāhī gēlā
this my son having-died gone was, again alive became; lost gone
hōtā, phir millā āhē.' Tab tē khuśī karō lāg'lē.
was, again found is.' Then they merriment to-make began.

Tā-chā baṛā lēkur khēt-mē̃ hōtā. Aur jab tō yēt hōtā
His elder son field-in was. And when he coming was
aur ghar-chē jōrē pohach'lā, tab bājā aur nāch-chā āvāj aikan.
and house-of near arrived, then playing and dance-of sound was-heard
Aur tā-nē ap'nē naukar-mi-luk ēk-lā āp'nē jōrē bulāī-san pūchhan,
And him-by his servants-from one-to his near having-called it-was-asked,
'hā kāy hōī . rāhilā hai?' Tā-nē tā-lā bōlan kē,
'this what having-become being is?' Him-by him-to it-was-said that,
'tujhā bhāū ālā hai, aur tum-cha bap-nē chang'lā kjāv-la
'thy brother come is, and your father-by good eating-for
banav'lā-hai, hā-chē liyē kā tā-lā achchhā millā-hai.' Par tā-nē krōdh
arranged-is, this-of for that him-to well met-is.' But him-by anger
karan, aur bhitar jā-nā nahĩ chāhūn. Hā-chē liyē tā-chā bāp-nē
was-made, and inside to-go not wished. This-of for his father-by
bahēr nik'rī-san tā-la manaū lāg'ā. Tā-nē bāp-lā javāb dētan
out having-gone him to-entreat began. Him-by father-to answer was-given
kē, 'dēkhō, mē̃ it'lē baras lukē āp-chī sēvā karat hōtē,
that, 'see, I so-many years from your-Honour's service doing was,
aur kabhī āp-chī bāt-lā mē-nē nahĩ tōṛ'lī. Aur mā-lā tum-
and ever your-Honour's word me-by not was-broken. And me-to you-

nē kabhī ēk ṭhōla pāṭh bhī nahĩ dit'lē, kō mẽ ap'nē dōstā-chā
by ever one single kid even not was-given, that I my friends-of
sāth khuśī kar'tā. Par tum-chā hā lēkur kē jā-nē kis'banō-chē
with merry night-make. But your this son that whom-by harlots-of
sāth āp-chī sampat khaīyā karan, jab tō ālā tab
with your-Honour's property devoured was-made, when he came then
āpan tā-chē lānē achchhā khāv-lā kēlā hai.' Bāp-nē tā-lā
your-Honour-by him for good feast-to made is.' The-father-by him-to
bōlan, 'lēkur, tu hamēs mājhē jōrē rāh'tā, aur jō-kuchh mājhā
it-was-said, 'son, thou always me-of near art, and whatever mine
hai, sō tujhā hai. Par khuśī hōnā aur khuśī kar'nā chāhiyē hōtā,
is, that thine is. But merry to-be and merry to-make proper was,
kaha-kī hā tujhā bhāū marī gēlā hōtā, sō phir jītā jālā
because this thy brother having-died gone was, he again alive become
āhē; khōvāī gēlā hōtā, phir millā hai.'
is; being-lost gone was, again found is.'

[No. 83.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ

KATIYĀĪ OR KATIĀ DIALECT. (DISTRICT NARSINGHPUR.)

SPECIMEN II.

एक भाना-चें दोन लेकुरे होते। तिनमेंसे छोटे लेकुरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँझा हिस्सा सो माना दुन दे। तब बापने तिन्हे अपना धन बाँटु दिलले। कछु दिनोंचें पीछूँ नाहुन लेकुर अपना धन-दौलत घुँके परदेशला चल्ला गेला। तेचूँ गँवारी चालसे सब धन बरबाद करू दिलले। जब कोरा रहुँ गेल्ला तो देश-पे बड़ा काल पड़ला। तहीं तो भूखों मरों लगला। तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेल्ला। ताल्हा तानें सुँगरियाँ चरौंला राखले। जब तो सुँगरियोंचीं खाँवची जूठनपेनू अपना पोटु भरौं चाहले, कोई आदमी ताल्हा कछु न देत होता। जब तो खबर-पे आला तब बोलो लगला, ऐ माँझे देय्या, जब माँझे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और बचु रहात होता। और मैं भूखों मरते आहें। अब मैं उठकें बापचें जोरे जाँतें और अब बोलहीं, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है। अब भी तूजे लेकुर बोललों लाखतूँ नहीं ठाले। अपने नौकरों एक घाँई माना सोई राँखू घेआ। जब तो उठुँके ठाड़ा जाला, और अपने बापचें जोरें गेल्ला। बापने दूरेनू आवत देखूँ घिल्ले ताँचा-ऊपर दया करले, और ताल्हा दौरकँके गलसे लगुँअँ घिल्ले और चूमा घिल्ले। तब लेकुरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं। मी तुजे लेकुर कहाँले लोग नहीं राले। पै बापने अपने नौकरोंला हुक्म दिलले, नौंनेंचे नौंने उन्हें आन्ह ताल्हा नोम्हें पहरन देआ। और एक जोड़ी पनन्हें पाँवला। चला सब जेवाँ, और मँजा करियें। काँयसे अब हा लेकुरचा नया जन्म जाल्हा। हा हथनु जाँतूँ राला होता, फिर मिल्ला। हाँ तरहतूँ मौज सब करों लगले॥

जेठा लेकुर ते वक्त खेतपे होता। लौटचीं घर आवतीं वक्त ताल्हा नाँच गाँनचा ऐरा सुन पड़ला। नौकरों-पे एक भनाँलाँ टरेंके ताल्हा पूछले जो काया है। तब ताँने ज्वाप दिलले, तूजा नाहिन भैया एँकू गेल्ला है। और ताँचे बापनूँ ताल्हा नोनहा

भला लौटला देखूँचे खुशी भलो मनोले। तब तो हाँ सुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहें। जब ताचा बाप निकरूँचे ताल्हा मनो लगला। लेकुरने बोलले, जब मी दादा तूँजी बरसोंती गोसल करले हैं। जब मीने तुमसे कही कोई नहीं टारली। जब तूने नान्हा बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते। जब नाहिन लेकुरतें तब ताँने तुमचा धन गँवारीमें खो दिलले जबसें मुरकूँके घरी आल्हे, तुम सबला पुन्य आटूराले आहा। जब तो बापने ज्वाप दिलले हे बेटा, तूँ रात-दिन माँझे जोरे आसे, तो धन माँझे-जोरे आहे, सो सब तूजा आहे। तूजा नाहिन भाज मरू गेल्हा होता लोफिर जी उठला तबतो हिराजँ गेल्हा होता, तब मिल्हा होता। तैसे आ खुशी मनोआ और खुशी जाम्हे ॥

[No. 83.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

KATIYĀĪ OR KATIĀ DIALECT. (DISTRICT NARSINGHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk jhanā-chẽ don lēkurē hōtē. Tin-mẽ-sē chhōṭē lēkur-nē
One person-of two sons were. Them-in-from the-younger son-by
apʰnē bāp-lā bōlᵃlā kē, 'jō ghrī jō dhan āhē sō
his-own father-to was-said that, 'what in-the-house what wealth is that
mājhā hissā sō mā-nā dun-dē.' Tab bāp-nē tīl-lē apʰna
my share that me-to give.' Then the-father-by them-to his-own
dhan bāṭu dilᵃlē. Kachhu dinō-chẽ pīchhī nāhun lēkur apʰnā
wealth dividing was-given. A-few days-of after the-younger son his-own
dhan-daulat ghī-kē par-dēś-la challā gēlā. Tēchī gāvārī-
property having-taken foreign-country-to moved went. There vulgar-
chāl-sē sab dhan barᵇad-karū dilᵃlē. Jab kōrā rahū
conduct-in all wealth having-squandered was-given. When destitute to-become
gēllā tō dēś-pē baṛā kāl paṛᵃlā. Tahī tō bhūkhō marō
went then the-country-in great famine fell. Then he of-hunger to-die
lagᵃlā. Tahī tō kōī dēsu-ādᵃmi-khā naukar lagu-gēllā. Tā-lhā
began. Then he a-certain country-man-of a-servant to-be-employed-went. Him-to
tā-nē sūgariyā charō-la rākhᵃlē. Jab tō sūgariyō-chī khāv-chī jūṭhan-pēnū
him-by swine to-graze was-kept. Then he swine-of eating-of remains-with
apʰnā pōṭu bharō chāhᵃlē. Kōi-ādᵃmī tā-lhā kachhu na dēt hōtā.
his-own belly to-fill desired. Anybody him-to anything not giving was.
Jab tō khabar-pai ālā tab bōlō lagᵃlā, 'ai mājhē Daiyyā, jab
When he senses-on came then to-speak began, 'O my God, since
mājhē bāp-khā kitᵃtē ādᵃmō-lā pōṭu-bhar khāv-lā milat hōtā;
my father-with how-many men-to belly-full eat-to obtained was;
aur bachu rahāt hōtā. Aur maī bhūkhō marᵃtē āhē. Ab maī
and saved remaining was. And I of-hunger dying am. Now I
uṭh-kē bāp-chē jōrē jātē aur ab bōlᵃhō, "dādā, mī-nē tūjē
having-arisen father-of near go and now will-say, "father, me-by of-thee
sāmhᵃnē Parᵃmēśvar-chā dōsh karᵃlē hai. Ab-bhī tūjē lēkur bōlᵃlō lākhᵃtīī
before God-of sin done is Now-also thy son to-call worthy

nahĩ ṭālē; apʰnē nauk'rõ̃ ēk ghāi mā-nā sōi rākhū ghēā.'"
not became; thy-own servants-among one like me-to also keeping take.'"
Jab tō uṭhū-kē ṭhāṛā jālā, aur apʰnē bāp-chẽ̃ jōrẽ̃ gēllā.
Then he having-arisen standing became, and his-own father-of near went.
Bāp-nē dūrē-nū āvat dēkhū-ghillē tã̃-chā-ūpar dayā karʳlē; aur
The-father-by from-a-distance coming to-see-was-taken him-upon pity was-made; and
tā-lhā daurũ̃-kō galla-sē lagũ̃-ghillalē aur chūmā ghillē. Tab
him-to having-run the-neck-by it-was-embraced and kiss was-taken. Then
lēkur-nē bōlʳlē, 'hē dādā, mī-nē tujē sāmhʰnē Parʰmēśvar-chã̃
the-son-by it-was-said, 'O father, me-by of-thee before God-of
kasūr karʳlē haĩ, mī tujē lēkur kahã̃-lō lōg nahĩ rālē.' Pai bāp-nē
offence done is, I thy son to-say fit not lived.' But the-father-by
apʰnē nauk'rõ̃-lā hukm dilʳlā, 'nõnũ̃-chē nõnũ̃ unhẽ̃
his-own servants-to order was-given, 'good-of good a-cloth
ānh tā-lhā nōnhẽ̃ pahʰran dēā, aur ēk jōṛī panʰnhẽ̃ pāv-lā. Chalā sab
bring him-to good clothes give, and one pair shoes for-the-feet. Come all
jēvã̃ aur mājā kariyẽ̃. Kã̃y-sē ab hā lēkur-chā nayā janm
let-us-eat and merriment make. Because now this son-of new birth
jālhā. Hā bāthan-nu jã̃tũ̃ rālā hōtā, phir millā. Hã̃
has-become. This hands-from going become was, again was-obtained. This
tarah-tũ̃ mauj sab karõ̃ lagʳlē.
manner-in merriment all to-make began.

Jēṭha lēkur tē-vakt khēt-pē hōtā. Lautʰchĩ ghar āvʳtĩ
The-elder son at-that-time the-field-in was. Returning to-home coming
vakt tā-lhā nāch gã̃n-chā airā sun-paṛʰlā. Naukʰrõ̃-pē
at-the-time him-to dancing singing-of sound to-his-hearing-fell. The-servants-from
ēk jhanã̃-lã̃ ṭarẽ̃-kē tā-lhā pūchhʰlē, 'jō kāyā hai.' Tab tã̃-nē jvāp
one person-to having-called him-to it-was-asked, 'this what is.' Then him-by reply
dilʳlē, 'tūjā nāhin bhaiyā ẽ̃kū gēllā hai; aur tã̃-chē bāp-nũ̃ tā-lhā
was-given, 'thy younger brother having-come gone is; and his father-by him-to
nōnʰhā bhalā lauṭʳlā dēkhũ̃-chē khuśi bhalō manōlē.' Tab tō hã̃ sunũ̃-kē
good well returned having-seen happy good considered.' Then he this having-heard
tō gussā jānah, aur gharũ̃ nahĩ jāy chāhẽ̃. Jab tā-chā bāp nikʰrũ̃-chē
he angry became, and in-the-house not to-go wished. Then his father coming-out
tā-lhā manō lagʰlā. Lēkur-nē bōlʳlē, 'jab mī, dādā, tũ̃jī barʰsõ̃-tī gōsal
him-to to-entreat began. The-son-by it-was-said, 'while I, father, thy for-years service
karʰ-lē-haĩ; jab mī-nē tum-sē kahī kōī nahĩ ṭarʰlī, jab tū-nē nānhā bōkʰrā
have-done; while me-by thy word ever not was transgressed, still thee-by small a-goat
kab-hũ nahĩ dilas, tō chan-sang khuśī manōtē. Jab
ever not was-given, so-that friends-with merry I-might-have-made. When

nāhin lākur-tẽ̃ tab tã̃-nē tum-chā dhan gãvārī-mẽ̃ khō-dil'lē,
the-younger son then him-by your wealth vulgar-living-in is-squandered,
jab-sẽ̃ mur'kũ̃-kē gharī ālhē tum sab-lā punya āṭūrālē-āhā.' Jab-tō
as-soon-as having-returned to-home has-come by-you all-to a-feast given-is.' Then
bāp-nē jvāp dil'lē, 'hā bēṭā, tũ̃ rāt-dīn mãjhē-jōrē āsē, tō
the-father-by answer was-given, 'O son, thou night-and-day of-me-near art, what
dhan mãjhē-jōrē āhai sō sab tūjā āhai. Tūjā nāhin bhaū marū-gēllā hōtā,
wealth of-me-near is that all thine is. Thy younger brother dead-gone was,
lō-phir jī uth'lā; tab-tō hirāũ̃ gēllā hōtā, tab millā hōtā. Taisē ā
again alive arose; then lost gone was, then obtained was. Therefore now
khuśī-manōā, aur khuśī jānhē.'
merriment-celebrate, and merry shall-make.'

BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāṭhī is surrounded by Chhattīsgaṛhī and other dialects of Eastern Hindī in the north, and by Gōṇḍī and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāṭhī with any of these dialects.

Farther to the east we find another Aryan language, Oṛiyā. A dialect of this language, Bhatrī, is spoken in the Bastar State, and forms a kind of connecting link between Oṛiyā and the language of the central portion of Bastar. This latter is known as Halᵃbī, and is a curious mixture of Oṛiyā, Chhattīsgaṛhī, and Marāṭhī. Some minor dialects in Raipur and Kanker, such as Bhunjiā, Nāharī, and Kamārī, have several points of analogy with Halᵃbī, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows :—

Halᵃbī	104,971
Bhunjiā	2,000
Nāharī	482
Kamārī	3,743
TOTAL	111,196

These dialects are the only one which can claim to be intermediary between Marāṭhī and Oṛiyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

HALᵃBĪ.

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Berar (3,841). In Madras they are classed as a sub-division of the Gōṇḍs. In Berar they are weavers, and most of them are found in Ellichpur.

Halᵃbī, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Berar. It differs from the other Halᵃbī specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows :—

Bastar	96,181
Kanker	5,000
Chanda	3,500
Bhandara	150
Raipur	140
TOTAL	104,971

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Mah'rī. This dialect has, however, proved to be identical with Hal'bī. It is probably the dialect returned as Mêhari in the 1891 Census Report. According to the same authority the Hal'bī of Bastar comprises several minor dialects, Adkuri, Bastari, Chandārī, Gachikolo, Mêharī, Mirgānī, Muria, and Śuṇḍi. No information is available with regard to these so-called dialects. Bastarī simply means the language of Bastar, and of the 3,500 speakers of Hal'bī returned from Chanda 1,300 have been stated to speak Bastarī and not Hal'bī. Mêhari is the language of the low-caste Mêhars or Mahārs. The Murias or Marias are mentioned by Colonel Glasfurd in his *Papers relating to the Dependency of Bastar...Selections* from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bī district and live as cultivators. Most of them speak a Gōṇḍ dialect. The Śuṇḍis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōṇḍs. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house servants of the Oriyā Rajas. Their sections are partly totemistic, but include the names of two or three Oriyā castes. The Halbas of Raipur are looked upon and consider themselves as of Gōṇḍ descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōṇḍs.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattīsgaṛhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal'bī. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bī grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasfurd, in his *Papers relating to the Dependency of Bastar*, quoted above, pp. 46 and f., describes it as follows:—

'The first [*i.e.* Hal'bī] closely resembles the Chuteesghirree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added; thus the Mooreas around the Jugdulpore say *mi daklō nahi*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindee words; grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Halbas and Mooreas, and may be said to be subdivided into the Purja or Tugara and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.'

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bī.

Pronunciation.—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable; thus, *ballō* and *bōllō*, he said; *ma-kē* and *mô-ke*, to me. Similarly *ai* interchanges with *ui*; thus, *mai* and *mui*, I; *bailā* and *builā*, an ox. Compare also *bābā* and *bābā*, a father.

E is always marked as long. It is however probably short in words such as *ebe*, now; compare *abē* and *ibe*.

Ai and *ē*, *au* and *ō*, respectively, are sometimes interchanged; thus, *maĩ* and *mẽ*, I; *gailō* and *gēlō*, he went; *kaunī* and *kōnī*, somebody

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hũn* and *hun*, he; *jãnē* and *jānē*, I know.

The palatals are pronounced as in Hindī, and not as in Marāthī; thus, *mō-chō*, my; *puchh°lō*, he asked. *Chh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mah°rī dialect we find *chhām°nē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāṭhī sound of *ḍ*, but is sometimes also pronounced *ṛ* as in Chhattīsgaṛhī; thus, *baḍē dukāḷ paḍ°lī*, a great famine arose; *kap°ṛā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mah°rī than in Hal°bī proper.

The cerebral *ṇ* has become dental as in the Marāṭhī of the Central Provinces and in Chhattīsgaṛhī; thus, *kōnī*, somebody.

The cerebral *ḷ* sometimes becomes *r*; thus, *parā*, run; *bērā*, at the time; *pōrvā*, the *Pōḷā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāṭhī of the Central Provinces. Compare Hindī *ber*, Marāṭhī *yēr*, time; Hindī *parānā*, Marāṭhī *paḷ°uẽ*, to run. In most cases, however, a dental *l* corresponds to Marāṭhī *ḷ*; thus *milētē*, it will be got; *dukāl*, famine.

Hal°bī uses *b* like Hindī, Oṛiyā, etc., where Marāṭhī has *v*; thus, *bēr*, Marāṭhī *vēḷ* or *yēr*, time; *bīs*, Marāṭhī *vīs* or *īs*, twenty.

The cerebral *sh* is pronounced as *kh*; thus *manukh*, a man.

Initial *h* has a rather faint sound. Compare *ẽṭ* and *hũṭ*, a camel; *ham* and *am*, we; *un* and *hun*, he.

Note *pōj°pānī* instead of *mēj°mānī*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattīsgaṛhī than with Marāṭhī.

Nouns.—*Bītā*, a person, is sometimes used as a kind of definite article. Thus, *bāp-bītā*, the father; *bēṭā-bītā-kē*, to the son

Gender.—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhī; thus, *lēkā*, a child, a son.

Number.—The plural is formed as in Chhattīsgaṛhī by adding *man*; thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man*, they; *naukar sabō-kē*, to the servants; *khubē ghōḍā*, horses; *jugē ghōḍā*, horses.

Case.—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattīsgaṛhī and Oṛiyā. In one instance we find an oblique plural formed by adding *in*; thus, *bhutiyār-in-chō*, of the servants. Compare Chhattīsgaṛhī *an*.

The usual case suffixes are as follows:—

Dat.	*kō*.
Abl.	*lē*, *lagō-lē*.
Gen.	*chō*, *kē*.
Loc.	*mẽ*, *nē*.

Of these only the genitive suffix *chō* agrees with Marāṭhī *tsā, chi, chē*. The dative suffix *kē* corresponds to Chhattīsgaṛhī *kā;* compare Mālwi and Bihāri *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgaṛhī *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattīsgaṛhī *mā*, Awadhī and Bihārī *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *ḍorī-sangē;* 'with a stick' is *baḍ'gī-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāṭhī or Hindi. Thus, *musā-nē naṛiālō sun'lō*, the mouse heard the cry; *bāgh-nē phāndō-sē nik'lan rah'lō*, the tiger was getting out of the net.

Instead of the dative suffix *kē* the Kanker specimens sometimes use *kō;* thus, *bap-kē*, to the father; *bāgh-kō*, to the tiger. Final *ē* and *ō* are also often interchanged; compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē, lō*, and *se*. Thus, *bahin-lē*, from a sister; *phāndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāṭhī suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l*-suffix of the ablative in Gōṇḍi and *luk*, from, in Katiyāi.

The genitive suffix *chō* does not change for gender and number; thus, *Bhag'vān-chō hukum*, God's command; *tu-chō nāv*, thy name; *un-chō bahin*, his sister; *mo-chō bāp-chō khubē bhuṭi-hāṭi-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō;* thus, *bāp-chē purē*, before the father.

The suffix *kē* occurs in instances such as *ghōḍā-kē pāṭ-nē*, on the back of the horse; *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā;* thus, *āp'lō yē-chē dāyā-kā bad'lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāṭhī *āp'lā; yē* is Chhattīsgaṛhi, and the suffix *chē* Marāṭhī; while *dāyā-kā* is high Hindi. Even Rājaśēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound; thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōṇḍi *nē*. Thus, *pāṭ-nē*, on the back; *hunē nanā kuriyā-nē*, in that small house.

Adjectives do not change for gender and number; thus, *baḍē*, or *baḍō, bēṭā*, the elder son; *tu-chō sēvā*, thy service; *āp'lō dhan*, your property.

Numerals.—The numerals will be found in the list of words. They are almost the same as in Chhattīsgaṛhī. *Gōṭōk*, one, is also used in Bhatrī. *Dui*, two, corresponds to Bhatrī and Oṛiyā *dui*. In Kanker we find the Chhattīsgaṛhī form *dō*. *Chhaḥ*, six; *das*, ten; *bīs*, twenty; *pachās*, fifty, *sau*, hundred, are pure Chhattisgaṛhī and have nothing to do with Marāṭhī. Note also the addition of *ṭhan* in *dui ṭhan bēṭā*, two sons; compare Chhattīsgaṛhī *dū-ṭhan*, exactly two.

Pronouns.—The following are the personal pronouns :—

mui, muī, maē, maī, mē, I.	*tui, tuī, tū*, thou.
mō-kē, ma-kē, to me	*tu-kē*, to thee.
mō-chō, mā-chō, my	*tu-chō, tōr*, thy.
(*h*)*amē, ham-man*, we	*tum*(*ē*), you.
(*h*)*am-chō*, (*h*)*amar*, our	*tum-chō, tamar*, your.

The final *ī* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-ī*, that, he. *Hun* is also written *un* and is regularly inflected; thus, *hun-chō*, his; *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that; *yé*, this; *jē*, *jō*, and *jaun*, who; *kōn*, genitive *kā-chō*, who? *kāy*, what?

Verbs.—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kanker. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *ralā*, *ralē*, *ralī*, and *ralō*; 'he had compassion' is translated *dayā karᵉlē* and *dayā karᵉlo*.

A particle *nā* is often added; thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go; *mui hiṇḍᵉtē-nā*, I have walked; *jā̃ō-nā*, let us go; *mārēnde-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive; see below.

The usual present tense of the verb substantive is inflected as follows:—

Singular—1	*āsē*	Plural 1	*āsū*.
2	*āsē*	2	*āsās*.
3	*āsē*	3	*āsat*.

Other forms are *āyē* and *hā̃y*, I am; *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāṭhī than to those used in Chhattīsgarhī. The corresponding past tense is formed from the same base as in Chhattīsgarhī by adding the *l*-suffix of Marāṭhī and Oṛiyā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *ralē* and *ralī*
2 *ralā*, *ralē*, *ralī*.
3 *ralō*, *ralē*, *ralī*, and *ralā*.
Plural—1 *ralē*, *ralā*, and *ralō*
2 *ralās*, and *ralē*.
3 *ralē*, *ralā*, *ralū*, and *ralō*.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form; thus, *mui piyẽ̃-sē*, I drink; *tui mārᵉsīs*, thou strikest; *amī mārẽ̃-sē*, we strike; *ham jāũ̃-sē*, we go; *hun-man bōlᵉsat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mai mārᵉlē*, *mārᵉlī*, and *mārᵉlā*, I struck; *mai ṭārᵉlō*, I transgressed; *mui gēlō*, and *gēlā*, I went; *mui hōlē*, I became; *tui gēlā*, and *gēlīs*, thou wentest; *tui marᵉlī(s)*, thou struckest; *hun mārᵉlō*, *mārᵉlā*, and *mārᵉlē*, he struck; *lōhū hōlī sē*, blood had become (attached); *hamī mārᵉlū*, we struck; *tumī dēkhᵉlās*, you saw, etc.

Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ karᵘbē-sē*, I have done; *mō-kē mārᵘbā-āsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said; *rahē*, they were; *bāchē*, it is left, *chkōḍēn-thāīī*, he released; *dīyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*; compare the present participle. Thus, *naĩ mārēn-dē*, I shall strike; *bōlan-dē*, I will say; *hun dē-dē*, he will give; *ham mārān-dē*, we will strike; *hun-man mārēn-dē*, or *mār-dē*, they will strike; *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ karã-sē*, I will do; *tuṡ diyā-sē*, or *dē-sē*, thou wilt give, *tum marā-sē*, you will strike. In *ham mārᵘvã*, we will strike; *puchhāvã*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dīhō*, I shall give, on the other hand, is Chhattīsgaṛhī.

The imperative is usually formed without any suffix; thus, *bas*, sit; *jā*, go. An honorific imperative is sometimes formed by adding *ās*; thus, *dīyās* and *dēs*, give; *ānās*, bring; *mārās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattīsgaṛhī form in *ō*; thus, *rākhā*, keep; *dēkhō*, see. Forms such as *khēlã*, let us play; *hōlã*, let us be, occur in Mahᵘrī.

Participles.—The present participle is sometimes formed as in Chhattīsgaṛhī and sometimes as in Oṛiyā. Thus, *karat*, doing; *jāīē*, going; *ṭārᵘtē*, transgressing; *sōu* (*ralē*), sleeping (he was). Other forms are *karandē*, doing; *mār-dē*, striking, and probably also *mārẽ* in *mārẽēē*, (I) strike; *nikalan* (*rahalō*), (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattīsgaṛhī; thus, *gēlo*, gone; *paḍē*, fallen; *bhukē*, hungry; *marā*, dead; *bachā*, left. The form *marᵘbō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī; thus, *baṭun*, having divided. *Thānī* and *bhātī* are often added; thus, *banāun-bhātī*, having made; *jāun-thanī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sīn*, *kē*, and *ī*; thus, *bāṭā dilō*, having-divided gave, he divided and gave; *dēyā-sīn*, having given; *jāy-kē*, having gone; *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōṇḍī *kun*.

Verbal noun.—The usual form ends in *to*, genitive *tōrᵘ*; thus, *khāto*, to eat; *ētō bakhat*, at the time of coming; *bājᵘtōr gajar*, the sound of music. Several other forms are also used; thus, *mārᵘna*, to strike; *puchhūk*, to ask; *jāuk*, to go; *charāũ-kē* and *charaub*, in order to tend; *nikal*, to get out; *mārᵘlē-sē*, from (my) killing, *mārē-bar taiyār*, ready to kill; *dekh-ke*, in order to see, etc.

Causals are formed as in Chhattīsgaṛhī and Oṛiyā by adding *ā*; thus, *charāũ-kē*, in order to tend.

The preceding remarks will have shown that Hal'bī is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatrī, it gradually merges into Oṛiyā. It agrees with Chhattīsgaṛhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattīsgaṛhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oṛiyā. With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went.

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāṭhī, and in order to avoid splitting Halᵇbī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāṭhī, though it cannot be considered as a true Marāṭhī dialect. With regard to the dialect of the Halbas of Berar, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

[No. 84.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALBI.

(BASTAR STATE.)

SPECIMEN I.

कोनी आदमीचो दुइ-ठन बेटा रला। हुनी भीतरचो नानी बेटा बाप-कें बोललो, ए बाबा, धन माल भीतरले जे मोचो बाटा आय मोकें दीआ। तेंबे हुनकें आपनचो धनकें बाटुन दीलो। खूबे दिन नी होउन रली नानी बेटा सबकें गोटकी थाने बनाउन-भाती खूबे धूर जाते गेलो और हुता फटक्वारी-बुदमें दिन सारते आपलो धन गँवाउन दीलो। जेबे हुन सब धनकें सारलो तेंबे हुन राजमें बडे दुकाल पडली। तेंबे हुन गरीब होउन गेलो। अरू हुताले हुन राजचो कोनी एक मनुख घरे थेबुन रलो। हुन बीता हुनकें बेडामे बराहा चरातो-काजे पठालो। और हुन हुनी चाराकें जेकें बराहा खाते रला आपलो पेट भरतो-काजे मन करलो। और कोनी हुनकें काईं नी देते रला। तेंबे हुनकें चेत चेगली तेंबे हुन बोललो कें मोचो बापचो खुबे भुती बीतीमनकें पेज भात खातो थानले बाचते रली एबे मैं भुखे मरेंसे। एबे मैं उठुन मोचो बाप घरे जाएंदे, और हुनकें बलेन्दे के, बूबा, भगवानचो हुकुम नी मानले और बापचो पुरे पाप करलें। फेर तुमचो बेटा बलतोर डउलचो नी होले। मोकें जसन तुमचो भुती-बीतीमन आसत हुसने राखा। तेंबे हुन उठुन-भाती आपलो बाप-लगे गेलो। हुनचो बाप दूरले दखुन माया करलो और पराउन-भाती टोडराकें धरुन चुमलो। बेटा हुनकें बललो कें, ए बूबा, मैं भगवानचो हुकुम नी मानले और तुमचो पुरे पाप करले। तुमचो बेटा बलतोर लायेक नी होले। तेंबे बाप आपलो नवकरकें बललो, सबले नंगत कपड़ा हिटाउन-भाती हुनकें पिंधाहा और हुनचो हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा। हम-मन खाउन हरीख करते रला। तेंबे मोचो बेटा मरुन रलो जोवलो भुलकुन रलो फेर मिललो। तेंबे हरीख होते रला॥

हुनचो बडे बेटा बेडामें रलो। और हुन जेबे एतो-बेरा घर-लगे अमरलो, तेंबे बाजतोर और नाँचतोर गजर सुनलो। और हुन आपनचो कवाडीमनले गोटक-कें बलाउन-भाती पुछलो, ए काय आए। हुन हुनकें बललो, तुमचो भाई

इला और तुमचो बाप नंगत पेजपानी बनालो, कारन कि बेटा-बीताकी नीको र पावलो। तेंबे हुनकी रीस लागली और घर-भीतर जातो-काजे मन नी करलो। हुनचो-काजे हुनचो बाप बाहिर निकरुन मनालो। हुन बापकी बललो, दखा, मैं खुबे दिनले तुमकी सेवा करेंसे, और तुमचो हुकुमके नी टारते रले। अरू तुमी मोके केबे एक मेंढा बले नी दीलास, की मोचो मीत संगे हरीख करते। और तुमचो ए बेटा जे किसबीन संग तुमचो धन उडाउन दीलो, हुन जसन इलो, तसन आपन नंगत खाउक दिलो। बाप हुनकी बललो, ए बेटा, तुय मोचो संगे आसीस कि जे मोचो धनमाल आसे हुन तुचो आय। और एमेतो हरीख होतोर आनन्द करतोर तुके उचित रली। कारन कि तुचो भाई मरुन रलो फेर जीउन इलो हाजुन जाउन रलो फेर मिललो॥

[No. 84.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

(BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnī ādᵃmī-chō dui-ṭhan bēṭā ralā. Hunī-bhītar-chō nānī bēṭā
A-certain man-of two sons were. Them-in-from the-younger son
bāp-kē bōlᵗlō, 'ē bābā, dhan-māl-bhītar-lē jē mō-chō bāṭā āy mō-kē
father-to said, 'O father, wealth-property-in-from which my share is me-to
diā.' Tēbē hun-kē āpan-chō dhan-kē bāṭun dīlō. Khūbē
be-pleased-to-give.' Then them-to himself-of wealth having-divided he-gave. Many
din nī hōun ralī nānī bēṭā sab-kē gōṭᵗkī-thānō banāun-
days not having-been were the-younger son all one-in-place collected-
bhātī khūbē dhūr jatē gēlo, aur hutā phaṭᵗkvārī-bud-mē̃ din sārᵃte
having very far going went, and there riotous-conduct-in days passing
āpᵗlō dhan gãvāun dīlō. Jēbē hun sab dhan-kē sārᵃlō, tēbē
his-own wealth having-wasted he-gave. When he all wealth-to spent, then
hun rāj-mē̃ baḍē dukāl padᵃlī. Tēbē hun garīb hōun gēlō.
that country-in great famine fell. Then he poor having-become went.
Arū hutā-lē hun rāj-chō kōnī-ēk manukh gharē thēbun
And there that country-of certain-one man in-house having-placed-himself
ralō. Hun bitā hun-kē bēḍa-mē barāhā charātō-kājē pathālō. Aur hun
(he)-lived. That man him-to field-in swine feeding-for sent. And he
hunī chārā-kē jē-kē barāhā khātē ralā āpᵗlō pēṭ bharᵃtō-kājē
those-very husks which the-swine eating were his-own belly filling-for
man karᵃlō. Aur kōnī hun-kē kaī nī dētē ralā. Tēbē hun-kē
mind he-made. And anyone him-to anything not giving was. Then him-to
chēt chēgᵃlī, tēbē hun bōlᵃlō kē, 'mō-chō bāp-chō khubē bhutī-
consciousness came, then he said that, 'my father-of many hired-
bīta-man-kē pēj bhāt khātō thān-lē bāchᵃtō ralī; ēbē maī
servants-to rice-water cooked-rice eating than exceeding was; now I
bhukhē marē̃-sā. Ēbē maī uṭhun mō-chō bāp-gharē jāēndē;
hungry dying-am. Now I having-risen my father-to-house will go;
aur hun-kē balēndē kē, "bābā, Bhagᵃvān-chō hukum nī mānᵃlē,
and him-to will-say that, "father, God-of order not (I-)obeyed,
aur bāp-chō purē pāp karᵃlē. Phēr tum-chō bēṭā balᵃtōr ḍaūl-
and father-of before sin (I-) made. Again your son to-be-called-of worthy-

chō nī hōlē. Mō-kē jasan tum-chō bhutī-bītī-man āsat hus'nē rākhā." '
of not became. Me-to as your hired-servants are so please-to-keep." '
Tēbē hun uṭhun-bhâtī āp'lō bāp-lagē gēlō. Hun-chō bāp dūr-lē
Then he arisen-having his-own father-near went. His father a-distance-from
dakhun māyā kar'lō; aur parāun-bhâtī ṭōḍ'rā-kē dharun
having-seen compassion made; and run-having neck-to having-seized
chum'lō. Bēṭā hun-kē bal'lō kē, 'ē bubā, maĩ Bhag'vān-chō
he-kissed. The-son him-to said that, 'O father, I God-of
hukum nī mān'lē aur tum-chō purē pāp kar'lē; tum-chō bēṭā bal'tōr
order not obeyed and your before sin I-made; thy son to-be-called-of
lāyēk nī hōlē.' Tēbē bāp āp'lō nav'kar-kē bal'lō, 'sab-lē
worthy not (I-) became.' Then the-father his-own servants-to said, 'all-from
naṅgat kap'ṛā hītaun-bhâtī hun-kē pindhāhā; aur hun-chō hāthē
good cloth brought-forth-having him-to put-on; and his on-hand
mundī, arū pāē-mẽ panhaī pindhāhā. Ham-man khāun harīkh
a-ring, and feet-on shoes put-on. We having-eaten merriment
kar'tē ralā. Tēbē mō-chō bēṭā marun ralō, jīv'lo; bhul-kun ralō, phēr
making are. Then my son having-died was, is-alive; being-lost was, again
mil'lō.' Tēbē harīkh hōtē ralā.
was-found.' Then merriment being they-were.

Hun-chō baḍē bēṭā bēḍā-mẽ ralō. Aur hun jōbē ētō-hōrā ghar-
His elder son field-in was. And he when coming-while house-
lagē amar'lō, tōbē bāj'tōr aur nẽch'tōr gajar sun'lō. Aur hun
near came, then music-of and dancing-of sound he-heard. And he
āpan-chō kabāḍī-man-lē gōṭak-kē balāun-bhātī puchh'lō, 'ē kāy āē?'
himself-of servants-from one-to called-having asked, 'this what is?'
Hun hun-kē bal'lō, 'tum-chō bhāī ilā; aur tum-chō bāp naṅgat
He him-to said, 'thy brother is-come; and thy father good
pēj'pānī banālō. Kāran ki, bēṭā-bītā-kē nīkō nīkō pāv'lō.'
feast has-prepared. Because that, son-person safe sound he-found.'
Tēbē hun-kē rīs lāg'lī; aur ghar-bhītar jātō-kājē man nī kar'lō. Hun-chō-kājē
Then him-to anger came; and house-into going-for mind not he-made. Therefore
hun-chō bāp bahir nik'run manālō. Hun bāp-kē bal'lō, 'dakhā, maĩ khubē
his father out having-come entreated. He father-to said, 'see, I many
din-lē tum-kē sēvā karẽ-sē; aur tum-chō hukum-kē nī ṭār'tē
days-from thee-to service doing-am; and your order-to not transgressing
ralē. Arū tumī mō-kē kēbē ēk mēṇḍhā balō nī dīlās, ki mō chō mīt-sangē
was. And you me-to ever one kid even not gave, so-that my friends-with
harīkh kar'tē. Aur tum-chō ē bēṭā jē kis'bīn-saṅg tum-chō dhan
merry (I-)might-have-made. And your this son who harlots-with your wealth

uḍāun dilō, hun jasan ilō tasan āpan nangat khauk
having-squandered gave, he as-soon-as came so-soon your-Honour good feast
dilō.' Bāp hun-kē bal'lō, 'ē bēṭā, tuy mō-chō-saṅgē āsīs, ki jē
gave.' The-father him-to said, 'O son, thou me-of-with art, that which
mō-chō dhan-māl āsē hun tu-chō āy. Aur ēmētō barīkh hōtōr ānand
my property is that thine is. And this-time merry becoming-of joy
kar'tōr tu-kē uchit rali. Kāran ki, tu-chō bhāi marun ralō,
making-of thee-to proper was. Because that, thy brother having-died was,
phēr jīun ilō; hājun jāun ralō, phēr mil'lō.'
again alive came; having-been-lost having-gone was, again is-found.'

[No. 85.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

(BASTAR STATE.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही झन मारलास कि और काचो संगे ।

जबाब—एक ही झन नाई दुई भाई मारलू ।

सवाल—काय बितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—हुनी बास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—हुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—हुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठागे तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोट कसन कसन आय ।

जबाब उनचो घरे मैं घर-जवई रले । कोसम बललो हामके खर्चा दीबे

दियासे भाचा। मैं बलले देउन्दे जानु मामा। कैबे देसे उन्ह बोललो। मैं बलले तुचो घरे आसे जानु मामा। एसु कहाँ-येले-बले देउन्दे। मामा बललो कैबे दियासे। असन बलुन परकनावे (जल्दी) उठुन मोके खुंदलो। अरू तुके मरतले मारेन्दे-ना मायें-लोटिया असन बललो।

सवाल—असन तुमचो गोट-बात होतो बेरा भीमा रलो।

जबाब—हुदलो दायें नी रलो।

सवाल—भीमा हुता केबे हुलो।

जबाब—हामी गेलू हामचो भाई घरे। भाईचो घर नदी पैले आसे। जाँव भाई हामके काय काजे जरालो से खुंदलो सी पुछूक जाँवो असन मैं बलले। मरतले मारेंदे बलुन बलते रहो हामी देउन्दे देउन्दे बलसे।

सवाल—दुनो झन जाउन-भाती कोसमचो घरे काय काय करलास।

जबाब—आगे मालगुजार घरे गेलू। हामचो भाई मालगुजारके बललो जाँव-ना पुछूवाँ हामचो भाईके काय काजे जरालोसे। मालगुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना। हुता पुछूवाँ। हाम्ही कोसम-ठाने गेलू। मैं बलले, जाँव, मामा मालगुजार घरे हुता मोचो भाई हुलो सी। हुन भीतर-ले निकरलो अरू बललो, आज तुके मरतले मारेन्दे॥

[No. 85.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

(BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.— Tum-chō gāv-mẽ Kōsam Muriyā nām-chō kōnī manukh ralō ?
Question.— Your village-in Kōsam Muriyā name-of certain man was ?

Jabāb.— Ralō.
Answer.— Was

Savāl.— Hun jivat āsē ki marᵉlō sē ?
Question — He alive is or dead is ?

Jabāb.— Nī āy, marᵉlō.
Answer.— Not is, dead.

Savāl.— Kasan marᵉlō ?
Question.— How he-died ?

Jabāb.— Āmhī mārun dīlū.
Answer.— We having-killed gave.

Savāl.— Tumhī ēk-hī jhan mārᵉlās ki aur kā-chō-sangē ?
Question.— You one-only man killed or other anybody-of-with ?

Jabab.— Ēk hī jhan nāī; duī bhāī mārᵉlū.
Answer.—One only man not; two brothers we-killed (him).

Savāl.— Kāy bitī-mẽ mārᵉlās ?
Question.— What thing-with you-killed ?

Jabāb.— Baḍᵉgī.
Answer — A-stick.

Saval.— Kāy baḍᵉgī-mẽ mārᵉlās ?
Question.— What stick-with you-killed ?

Jabāb.— Hunī bās baḍᵉgī-mẽ.
Answer.— This bamboo stick-with.

Savāl.— Tuī kōn baḍᵉgī-mẽ mārᵉlīs ?
Question.— Thou what stick-with didst-strike ?

Jabāb.— Hunī lām baḍᵉgī-mẽ.
Answer.— This long stick-with.

Savāl.— Bhīmā kōn baḍᵉgī-mẽ mārᵉlō ?
Question.— Bhīmā what stick-with did-strike ?

Jabab.— Hunī gotᵉkī baḍᵉgī-mẽ mārᵉlō.
Answer.— This particular stick-with he-struck.

Savāl.— Nāni baḍ'gī kā-chō āy?
Question.— The-small stick whose is?

Jabāb.— Hām-chō bhāī-gharē ralī.
Answer.— Our in-brother-house was.

Savāl.— Mār'tō-ṭhānē tumhī nēu ralās?
Question.— At-the-killing-spot you carrying were?

Jabab.— Nāhī.
Answer.— No.

Savāl.— Tumhī kāy-kājē Kōsam-kē mār'lās?
Question.— You what-for Kōsam-to did-kill?

Jabāb.— Āp'lō bēṭī-chō kharchā-kājē.
Answer.— His-own daughter-of expense-for.

Savāl.— Kharchā-chō gōṭ kasan kasan āy?
Question.— The-expense-of story how how is?

Jabab.— Un-chō gharē maĩ ghar-javaĩ ralē. Kōsam bal'lō,
Answer.— Him-of in-the-house I house-son-in-law was. Kōsam said,

'hām-kē kharchā kēbē diyasē, bhāchā?' Maĩ bal'lē, 'dēundē,
'us-to expenses when will-you-give, nephew?' I said, 'I-will-give,

jānu māmā.' 'Kēbē dēsē?' unh bōl'lō. Maĩ bal'lē, 'tu-chō gharē
you-know uncle.' 'When will-you-give?' he said. I said, 'thy in-house

āsē, jānu māmā, ēsu kahā̃-yēlē-balē dēundē.' Māmā
I-am, you-know uncle, this-year from-some-source-or-other I-will-give.' The-uncle

bal'lō, 'kēbē diyāsē?' asan balun parak'nāyē (jaldī) uṭhun mō-kē
said, 'when will-you-give?' so having-said at-once (at-once) having-risen me-to

khund'lō; arū, 'tu-kē marat-lē mārēndē-nā, māyē-lōṭiyā,' asan bal'lō.
he-kicked; and, 'thee death-to I-will-beat, mother-plunderer,' thus said.

Savāl.— Asan tum-chō gōṭ-bat hōtō-bērā Bhīmā
Question.— In-this-way your talk was going-on-while Bhīmā

ralō?
was (present)?

Jabāb.— Hud'lō-dāyē nī ralō.
Answer.— At-that-time not (he)-was.

Savāl.— Bhīmā hutā kēbē ilō?
Question.— Bhīmā there when came?

Jabāb.— Hāmī gēlū hām-chō bhāī-gharē. Bhāī-chō ghar nadī
Answer.— We went our to-brother-house. Brother-of house river

pailē āsē. 'Jā̃v bhāī, hām-kē kāy-kājē jarālō-sē khund'lō-sē, puchhūk
beyond is. 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jā̃vō,' asan maĩ bal'lē. '"Marat-lē mārēndē," balun bal'tē rahō.
we-will-go,' so I said. '"Death-to I-will-beat," having-said saying he-was.

Hāmī, "dēundē dēundē," bal-sē.'
We, "will-give will-give," said.'

Sawāl.— Dunō jhan jāun-bhātī Kōsam-chō gharē kāy-kāy
Question.— Both people having-gone Kōsam-of in-house what-what
kar^lās?
you-did?

Jabāb.— Āgē māl^gujār gharē gēlū. Hām-chō bhāī
Answer.— First the-malguzar-(of) to-house (we)-went. Our brother
māl^gujār-kē bal^lō, 'jāv-nā, puchhūvā̃, hām-chō bhāī-kē kāy-kājē
the-malguzar-to said, 'let-us-go, we-will-ask, our brother-to what-for
jarālō-sē?' Māl^gujār bal^lō, 'tu-nhī jāhā hutay hun-kē hutā ānā.
did-he-burn?' The-malguzar said, 'you go there him-to here you-bring.
Itā puchhūvā̃.' Hāmhī Kosam-ṭhānē gēlū. Maī bal^lē, 'jāv, māmā,
Here we-will-ask.' We Kōsam-near went. I said, 'let-us-go, uncle,
māl^gujār gharē hutā mō-chō bhāī ilō-sē.' Hun bhitar-lē
the-malguzar-of in-house there my brother come-is.' He inside-from
nikar^lō arū bal^lo, 'āj tu-kē marat-lē mārēndē.'
came-out and said, 'to-day thee-to death-to I-will-beat'

FREE TRANSLATION OF THE FOREGOING.

Question.—Did a man called Kōsam Muriyā live in your village?
Answer.—Yes.

Question.—Is he alive or is he dead?
Answer.—He is no more; he is dead.

Question.—How did he die?
Answer.—We have killed him.

Question.—Did you kill him alone or together with somebody?
Answer.—I did not do it alone, but together with my brother.

Question.—What did you kill him with?
Answer.—A stick.

Question.—What stick did you kill him with?
Answer.—With that bamboo stick.

Question.—With which stick didst thou strike?
Answer.—With that long stick.

Question.—And which stick did Bhīmā use?
Answer.—This one.

Question.—To whom does the small stick belong?
Answer.—It was in my brother's house.

Question.—Were you carrying it to the spot where you killed him?
Answer.—No.

Question.—Why did you kill Kōsam?
Answer.—On account of the expenses for his daughter.

Question.—How is the story of these expenses?

Answer.—I lived as his son-in-law in his house. Kōsam said, 'nephew, when will you pay the price of your wife?' I said that I was going to do so, and he again asked when. I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other.' The uncle said, 'when will you pay?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue.'

Question.—Was Bhīmā present during this your altercation?

Answer.—He was not, at that time.

Question.—When did Bhīmā come there?

Answer.—I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me. He said that he would beat me to death, and I said that I would pay.'

Question.—What did you two do after having gone to Kōsam's house?

Answer.—First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother.' The Mālguzār said, 'go you and bring him here, and we will ask him here.' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house. My brother is there.' He then came out and said that he would kill me.

[No. 86.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALBĪ.

(KANKER.)

SPECIMEN III.

एक-दुन बाघ कोनी बनमें पडे सोउ रली। एक-दम खुबभान मुसा हुनके पास अपलो बिलले निकरलो। हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला। रीसमें हुलो। बाघने हुन मुसाको मारे-बर तैयार हो रहिलो। मुसा अर्जी करलो। तुमचो आपन-बाट देखो मोचो बोर देख। मोचो मारले-से तुचो का बडाई मीलेते। इतनो सुन बाघने मुसाको छोडेन थाती। मुसाने अर्जी करलो। वो कहलो, कोनी दिनमें आपलो येंचे दायाका बदला दीहो। हुनके सुन बाघ हँसलो आउर बंन-बाट गैलो। थोडे दिन पाछे हुन बनके पासके रहिलो बीतामन फाँदा लगावलो। बाघको फसावलो। क्योंकि हुन हुनके टोरको कन्नु-कन्नु मारते रेलो। बाघने फाँदासे निकलन रहलो, फेर निकाल नही सकलो। आखिर हुन दुखके मारे नरिआ-वलो। हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो सुनलो। हुन आपलो उपकार करियाके बोली जानलो आउर खोजत उथा अमरलो हुता बाघ फसा पडा रहलो। हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको छडावलो॥

HAL'BĪ.

(KANKER.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

Ēk-dun bāgh kōnī ban-mẽ̄ paḍē sōu ralī. Ēk-dan khub-jhan musā
One tiger a-certain forest-in lying sleeping was. At-once many-people mice
hun-kē pas ap'lō bil-lē nikar'lō. Hun-kē ārō-sē bāgh uṭh'lō
him-of near their-own hole-from came-out. Them-of noise-from the-tiger arose
āur hun-kē ḍāv'lā ēk dun musā-par ēk-dam paḍ'lā. Rus-mẽ̄ ilō.
and his paw one mouse-upon suddenly fell. Anger-into he-came.
Bāgh-nē hun musa-kō mārē-bar taiyār hō rahilō. Musā
The-tiger-by that mouse-to killing-for ready having-become was. The-mouse
arjī kar'lō, 'tum-chō apan-bāṭ dekhō mō-chō vor dēkh; mō-chō mār'lē-sē
statement made, 'your own-way look me-of direction look; me-of killing-from
tu-chō kā baḍāī milē-tē ?' It'nō sun bāgh-nē musā-kō
your what greatness will-be-got ?' This having-heard tiger-by mouse-to
chhōḍēn-thāṭī. Musā-nē arjī kar'lō. Vō kah'lō, 'kōnī din-mẽ̄
let-off. The-mouse-by statement was-made. He said, 'a-certain day-on
ap'lō yē-chē dāyā-kā bad'lā dīhō.' Hun-kē sun bāgh
your-own this kindness-of return I-will-give.' That having-heard tiger
hās'lō āur ban-bāṭ gailō. Thōḍē din pāchhē hun ban-kē pās-kē
laughed and forest-way went. A-few days after that forest-of near-of
rahilō bitā-man phẽ̄dā lagāv'lō, bāgh-kō phasāv'lō. Kyaũ-ki hun hun-kē ḍhōr-kō
living men a-net spread, tiger-to caught. Because he their cattle
kantu-kantu mār'tē rēlō. Bāgh-nē phẽ̄dō-sē nik'lan rah'lō, phēr nikal
sometimes killing was. The-tiger-by the-net-from getting-out was, but get-out
nahī sak'lō. Ākhir hun dukh-kē mārē nariāv'lō. Hunī musā-nē, jin-kē
not could. At-last he pain-of through roared. That mouse-by, whom-to
bāgh chhōḍāun dilā rah'lō, hun nariālō sun'lō. Hun āp'lō
the-tiger having-let-off having-given lived, that roar was-heard. He his-own
up'kār kariyā-kē bōlī jān'lō āur khojat uthā amar'lō hutā bāgh
obligation doer-of speech knew and searching there arrived there the-tiger
phasā paḍā rah'lō. Hun āp'lō tēj'chō dẽ̄tō-sē phẽ̄dā-kō katar'lō āur
ensnared fallen was. He his-own sharp teeth-by the-net-to cut and
bāgh-kō chhaḍāv'lō.
the-tiger-to set-free.

FREE TRANSLATION OF THE FOREGOING.

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

It has already been mentioned that the Mah'rī dialect of Bastar is, in reality, nothing else than Hal'bī. The two specimens which follow share all the characteristic features of that dialect.

[No. 87.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALBI.

MAH'RI DIALECT. (BASTAR STATE.)

SPECIMEN I.

कोहीचो दुइ-ठन बेटा रला। ताचो नानी बेटा बापके बोललो, ए बाबा, धन-भीतरचो जो मोचो भाग आसे ताके मोके दे। तेबे हुनके आपलो धनके बाटा दीलो। बहुत दिन नी सारा रली नानी बेटा सब धनके एके ठाने बनाअला दूर देश गेलो और हुता लँड़ियापनमें दिन सारते रलो सब धनके बरबाद करलो। जेबे सब धनके सारापकाअला हुँन देशमें बहुत भूख पड़ली। और हुँन कंगाल होलो। और हुँन हुता जायके हुँन राजके गोटोक साहूकार घरे रला। हुँन साहूकार हुँनके ताचो बेड़ामें घुसरा चराजँके पठायलो। और हुनके बरड़ा खाते रलो ताके आपन खातो काजे मन करलो। और ताके कोहूँ काहीं नी दीते रला। हुँताले ताके चेत पड़ली, और तो बोललो, माचो बाप घरे भुतियारिनचो भात बाचा जाते रलो और एबे मुँय भूख काजे मरंदे आये। और एबे मुँय बाबा घरे जायेंदे और बाबाके बोलंदे, ये बाबा, मुँय भगवानचो हुकुम नी मानले, बापचे पुरे पाप करले। अबे मुँय तुचो बेटा बोलतोर लायकचो नो हाँय। अबे मोके तुचो भुतियार संगे बराबर बनवा देस। तेबे हुन उठलो और पाछे बाबा ठाने गेलो। अधरलो बाप बीता देखली और माया करलो। बाप-बीता पराआते गेलो हुँनके टोड़रा धरासीन चूमलो। तेबे बेटा बोललो, ये बाबा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप करलो। येबे मुँय तुचो बेटा बोलतोर नो होली। तेबे बाप-बीता कबाड़ीमनके बोललो, अच्छा कपड़ा निकरवासीन ताके पिंधवा। और हाँथे मुंदी और पायें पन्हई पिंधवा। और हमी खिलूँ हरिख होलूँ। मोचो बेटा मरा रलो अबे और जीवलो हाजा रलो और पावलो। तेबे हुँन हरिख होला॥

ताचो बड़े बेटा बेड़ामें रलो। और जेबे बेड़ाले इतो बेरा घर लगे पोहुँचलो तेबे बाजा और नाचके गजर सुनलो। और हुन कबाड़ी-भीतरचो गोटकके हाँक देयासीन ताके पुछला, ये काय आय। कबाड़ी-बीता हुनके

बोललो, तुचो भाई इलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजे इनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरले निसकासीन इनके मनाआते रलो। तेबे इन बाबाके बोललो, देख, मुँय येतलो बरखले तुचो सेवा करंदे आये। तुचो बोलके मुँय कबे नी टारलो। केबे मोके तुँइ मेंड़ा नी दीलिस, माचो मीत संगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाई इलो येदलो-दाई नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुँइ सगर दिन मोचो संगी आसीस। जे माचो आये इन तुचो आये। इनचो हरिख करतोर बात रली, तुचो भाई मरा रलो फेर जिवलो हाजा रलो और पावलो॥

[No. 87.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

MAHᴬRĪ DIALECT. (BASTAR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhī-chō dui-ṭhan bēṭā ralā. Tā-chō nānī bēṭā bāp-kē
A certain-one-of two-only sons were. Them-of younger son the-father-to
bōlᵃlō, 'ō bābā, dhan-bhītar-chō jō mō-chō bhāg āsē tā-kē mō-kē
said, 'O father, wealth-in-of what my share is that me-to
dē.' Tēbē hun-kē āpᵃlō dhan-kē bāṭā dīlō. Bahut dīn
give.' Then them-to his-own wealth divided he-gave. Many days
nī sārā ralī, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,
not passed were, younger son all wealth one-in-place made,
dūr dēś gēlō; aur hutā lāṛiyāpan-mẽ dīn sārᵃtē ralō
far country he-went; and there debauchery-in days passing (he-)was
sab dhan-kē barᵃbād karᵃlō. Jēbē sab dhan-kē sārā-pakāalā, hūn
all wealth squandered made. When all wealth-to he-had-spent, that
dēś-mẽ bahut bhūkh paṛᵃlī, aur hūn kaṅgāl hōlō. Aur
country-in great hunger fell, and he poor became. And
hūn hutā jāy-kē hūn rāj-kē gōṭōk sāhūkār gharē ralā.
he there having-gone that country-of one wealthy-citizen in-house lived.
Hūn sahūkār hūn-kē tā-chō bēṛā-mẽ ghusᵃrā charāẽ-kē paṭhāyᵃlō. Aur hun-kē
That citizen him-to his field-in swine graze-to he-sent. And his
barᵃhā khātē ralō, tā-kē āpan khātō-kājē man karᵃlō. Aur tā-kē kōhũ
the-swine eating were, that himself eating-for mind he-made. And him-to anyone
kāhī nī dītē ralā. Hūntā-lē tā-kē chēt paṛᵃlī; aur tō
anything not giving was. That-after him-to consciousness fell; and he
bōlᵃlō, 'mā-chō bāp-gharē bhutiyārin-chō bhāt bāchā jātē ralī, aur
said, 'my father's-in-house hired-servants-of food saved going was, and
ēbē mũy bhūkh-kājē marandē āyē; aur ēbē mũy bābā-gharē
now I hunger-with dying am; and now I to-father's-house
jāyēndē, aur bābā-kē bōlandē, "yē bābā, mũy Bhagᵃvān-chō hukum nī
will-go, and father-to shall-say, "O father, I God-of order not
mānᵃlē, bāp-chē purē pāp karᵃlē. Abē mũy tu-chō bēṭā bōlᵃtōr
obeyed, father-of before sin I-made. Now I thy son being-called-of

lāyak-chō nō hẽy. Abē mō-kē tu-chō bhutiyār-saṅgē barābar ban'vā-dēs." '
worthy-of not am. Now me-to thy servant-with alike make." '

Tēbē hun uṭh'lō, aur pāchhē bābā-ṭhānē gēlō. Adhar'lō
Then he arose, and afterwards father-near went. From-a-distance

bāp-bītā dēkh'lō, aur māya kar'lō. Bāp-bītā parāātē gēlō,
father-the saw, and compassion made. The-father running went,

hũn-kē ṭōṛ'rā dharā-sīn chūm'lō. Tēbē bēṭā bol'lō, 'yē
him-of neck having-seized kissed. Then the-son said, 'O

bābā, mũy Bhag'vān-chō hukum nī mān'lē, tu-chē purē tō mũy
father, I God-of order not obeyed, thee-of before then I

pāp kar'lō; yēbē mũy tu-chō bēṭā bōl'tōr nō hōlī.'
sin made; now I thee-of son being-called-of not became.'

Tēbē bāp-bītā kabāṛī-man-kē bōl'lō, 'achchhā kapṭā nikar'vā-sīn
Then father-the the-servants-to said, 'best a-cloth having-brought-forth

ta-kē pindhavā; aur hāthē mundī, aur payẽ panhai pindhavā; aur hamī
him-to put-on; and on-hand a-ring, and on-feet shoes put-on; and we

khēlũ, harikh hōlũ. Mō-chō bēṭā marā ralō, abē aur jīb'lō; hājā
shall-eat, merry shall-we-be. My son dead was, now again is-alive; lost

ralō, aur pāv'lō.' Tēbē hũn harikh holā.
was, and is-found.' Then they joyous became.

Tā-chō baṛē bēṭā bēṛā-mẽ ralō; aur jēbē bēṛā-lē itō bērā
His elder son field-in was; and when field-from coming while

ghar-lagē pōhũch'lō, tēbē bājā aur nāch-kē gajar sun'lō. Aur
house-near he-arrived, then music and dancing-of noise he-heard. And

hun kabāṛī-bhītar-chō gōṭak-kē hẽk-dēyā-sīn tā-kē pūchh'lā, 'yē
he the-servants-among-of one-to having-called him-to he-asked, 'this

kāy āy?' Kabāṛī-bītā hun-kē bol'lō, 'tu-chō bhāī ilō āyē; aur tu-chō
what is?' The-servant him-to said, 'thy brother come is; and thy

bāp nīkō rẽdhā banāy'lō-āyē, yē tā-chō-kājē hun-kē nīkō pāv'līs.'
father good a-feast has-given, this that-of-on-account him-to safe he-found.'

Tō ris lāg'lī manī, 'ghar-bhītarē nī jẽy,' bōl'lō. Bābā
Then anger arose having-said, 'the-house-into not I-will-go,' he-said. The-father

ghar-lē nis'kā-sīn hun-kē manāātō ralō. Tēbē hun bābā-kē bōl'lō, 'dēkh,
house-from having-come-out him-to entreating was. Then he father-to said, 'see,

mũy yēt'lō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mũy kēbē nī
I so-many years-from thy service doing am, thy speech-to I ever not

ṭār'lō; kēbē mō-kē tũi mẽṛā nī dīlīs, mā-chō mīt-saṅgē mũy
transgressed; ever me-to thou a-goat not gavest, my friends-with I

harikh kar'tō ralē. Yē bēṭā chhinār-saṅgē tum-chō dhan-kē
merriment making might-be. This son harlots-with thee-of wealth

sārā pakāalō, jad'lō-dāī ilō, yēd'lō-dāī nīkō rẽdhā
having-squandered threw, as-soon-as he-came, so-soon good a-feast

banay'lō.' Tā-chē babā bōl'lō, 'yē bēṭā, tūi sagar din mō chō
is-given.' His father said, 'O son, thou all days me-of
saṅgī āsīs; jē mā-chō āyē hun tu-chō āyē. Hun-chō harikhḷ kar'tōr
with art; what mine is that thine is. That-of merriment making-of
bāt ralī; tu-chō bhāī marā ralō, phēr jīb'lō; hājā ralō, aur pā'v'lō.'
affair was; thy brother dead was, again is-alive; lost was, and is-found.'

[No. 88.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

MAH'RĪ DIALECT. (BASTAR STATE.)

SPECIMEN II.

सवाल—तुमचो गायें माटा नामचो गोंड रहलो जे।

जवाब—रहतो-काजे रहलो मातर हुवे निंहे।

सवाल—माटा हुवे कहाँ गेलो।

जवाब—कहाँ निह जाय हुनी मरुन गेलो।

सवाल—काइ ब्याद धरुन रली कि हुनाके कोइ मारुन पकाला।

जवाब—हुनकी काइ ब्याद रोग निह धरे कोनी पुनी मारला तेंबे हुन मरलो।

सवाल—हुनके कोन मारलो।

जवाब—मैं कसन जाँनें।

सवाल—साखी लोग बोलसत कि माटाके तुम्ही मारुन पकालस। एवे तुमचो काय बोलतुर असे।

जवाब— मैं तो निह मारलेसे। साखीमनके सिखालस अस। मचो माटा-संग झगड़ा ठिन काही होलर निहे। मैं हुनके कसन मारते।

सवाल—ये टंगिया तुमचो घरे निकरली।

जवाब—हाँ निकरली। ये मुचो टंगिया आय। गुने मुचो घरे निकरली।

सवाल—ये टंगिया-उपरे लोहू होलीसे।

जवाब—हाँ होलीसे। मैं बोकड़ा कोटले गुन हुनचो लोहू होलीसे।

सवाल—ये कटइ तुमचो घरे निकरली।

जवाब—पोलिस हवलदार मोचो हामने ये धोती मचो घरे पकाउन दिलो। मैं बल्ले, मालिक हुसन निह करा। मुचो उपरे बदी एदे। सर्कार मोके फाँसी

देदे। हवलदार बोललो तुइ माटाकी मारलोसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे।

सवाल—तुइ और माटा मँद पियुन रेलस।

जवाब—मैं रोज पियेंसे, मौस पुनी खाँयसे।

सवाल—मंसा कलारचो मँद-भाटीमे तुइ और माटा पोरा दिने मँद खाते रहस।

जवाब—पोरा दिन मोचो माँमाँ गुट्टा घरे रलो। माटा-संगे मंसाचो भाटी थाने निइ गेलेसे। सबू फन्दाय।

सवाल—माटाचो मढ़ा तुमी देखलास अस।

जवाब—गाँवचो लोग सबू देखूके जाउन रला। हुसने मैं पुनी देखूके जाउन रलें।

सवाल—माटाके काइ थाने पुन घाव लागुन रहे।

जवाब—एक घाव टंगियाचो हुनके मुंडे रहली। दूसर हुनके छातीमें रहे। हुनचो गागामें एक-ठन कटइ रली, हुता लोइ होउन रहे। हुतलोले मैं काही निइ आने॥

[No. 88.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

MAHᴬRĪ DIALECT. (BASTAR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Savāl.—Tum-chō gāyẽ̃ Maṭā nām-chō gōṇḍ rahᴬlō jē ?
Question.—Your in-village Māṭā by-name a-Gōṇḍ lived what ?

Javāb.—Rahᴬtō-kājē, rahᴬlō, mātar ibē nīhē.
Answer.—Living-as-to, lived, but now is-not.

Savāl.— Māṭā ibē kahã̃ gēlō ?
Question.—Maṭā now where went ?

Javāb.— Kahã̃ nih jāy. Hunī marun gēlō.
Answer.—Anywhere not went. He having-died went.

Savāl.— Kāi byād dharun ralī, ki hunā-kē kōhū mārun pakālā ?
Question.—Any disease having-seized was, or hun-to anyone having-beaten killed ?

Javāb.—Hun-kē kāi byād-rōg nih dharē; kōnī-punī mārᴬlā, tēbē hun marᴬlō.
Answer.—Him-to any disease-sickness not seized; somebody-else killed (him), then he died.

Savāl.— Hun-kē kōn mārᴬlō ?
Question.—Him-to who killed ?

Javāb.—Maĩ kasan jã̃nē.
Answer.— I how should-know.

Savāl.— Sākhī-lōg bōlᴬsat ki, Māṭā-kē tumhī mārun-pakalas. Ēbē tum-chō kāy bōlᴬtur asē ?
Question.—The-witnesses say that, Māṭā-to you have-killed. Now you-of what to-say is ?

Javāb.—Maĩ tō nih mārᴬlē-ṣē. Sākhī-man-kē sikhālas-asa. Ma-chō Māṭā-saṅg jhagᴬṛā-ṭhin kāhī hōlar nihē. Maĩ hun-kē kasan mārᴬtē ?
Answer.—I surely not have-killed. The-witnesses (they-)taught-have. Me-of Māṭā-with quarrel any become is-not. I him-to why should-have-killed ?

Savāl.— Yē ṭaṅgiyā tum-chō gharē nikarᴬlī ?
Question.—This axe your in-house was-found ?

Javāb.—Hã̄ nikar'lī; yē mu-chō taṅgiyā̄ āy. Gunē mu-chō
Answer.—Yes was-found; this my axe is. So my
gharē nikar'lī.
in-house was-found.

Savāl. — Yē ṭaṅgiyā-up'rē lōhū hōlī-sē.
Question.—This axe-upon blood attached-is.

Javāb.—Hã̄ hōlī-sē. Maĩ bōk'ṛā kōṭ'lō gun hun-chō
Answer.—Yes attached-is. I a-goat cut (killed) therefore its
lohū hōlī-sē.
blood was-attached.

Savāl.—Yē kaṭaĩ tum-chō gharē nikar'lī.
Question.—This cloth your in-house was-found.

Javāb.— Pōlis haval'dar mō-chō chhām'nē yē dhōtī ma-chō
Answer.—The-police Havildar me-of in-presence this cloth me-of
gharē pakāun dilō. Maĩ bal'lē, 'malik, husan nīh kara;
in-house having-thrown gave. I said, 'master, this-way not do;
mu-chō-up'rē badī ēdē; Sarkār mō-kē phã̄sī dēdē.'
me-of-upon ill-name will-come; Government me-to hanging will-give.'
Haval'dār bōl'lō, 'tui Māṭā-kē mār'lisas; sabū log bōl'sat, tō
The-Havildar said, 'thou Māṭā-to hast-killed; all people say, then
ē-chē-kājē yē dhōtī tu-chō gharē pakã̄y-sē.
this-of-for-the-sake this cloth thy in-house I-have-thrown.

Savāl.— Tui aur Māṭā mād piyun rēlas?
Question.—Thou and Māṭā liquor having-drunk were?

Javāb.—Maĩ rōj piyẽ-sē, maus punī khã̄y-sē.
Answer.—I daily drink, flesh also I-eat.

Savāl.— Mansā kalār-chō mād-bhāṭī-mē tui aur Māṭā Pōrā-dinē
Question.—Mansā kalār-of liquor-still-in thou and Māṭā on-Pōrā-day
mād khātē rahas?
liquor eating were?

Javāb.— Pōrā-din mō-chō mã̄mã̄ Guṭṭā gharē ralō. Māṭā-saṅgē
Answer.—On-Pōrā-day my uncle Guṭṭā in-house was. Māṭā-with
Mansā-chō bhāṭī-thānē nih gēlē-sē. Sabū phanday.
Mansā-of still-near not I-gone-was. All false.

Savāl.— Māṭā-chō maṛhā tumī dēkh'lās-asa?
Question.—Māṭā-of dead-body you have-seen?

Javāb.— Gã̄v-chō lōg sabū dēkhū-kē jāun ralā.
Answer.—The-village-of people all to-see having-gone were.
Hus'nē maĩ punī dēkhū-kē jāun ralē.
In-the-same-way I also to-see having-gone was.

Savāl.— Māṭā-kē kāi-thānē pun ghāv lāgun rahē?
Question.—Māṭā-to what-in-places again wound having-been-applied was?

Javāb.— Ēk ghāv ṭaṅgiyā-chō hun-kē muṇḍē rahᵉli. Dusar hun-kē
Answer.—One stroke axe-of him-of on-head was. Another him-of
chhātī-mẽ̃ rahē. Hun-chō gāgā-mẽ̃ ēk-ṭhan kaṭaī ralī, hutā lōhū
the-breast-on was. Him-of body-on one-only cloth was, on-that blood
hōun rahē. Hutᵉlō lē maī kāhī nih jānē.
having-been was. This-from I anything not know.

FREE TRANSLATION OF THE FOREGOING.

Question.—Was there a man called Māṭā in your village?

Answer.—Yes, but now he is not there.

Question.—Where has Māṭā now gone?

Answer.—He has not gone anywhere. He is dead.

Question.—Did a disease seize him, or has anybody killed him?

Answer.—No disease seized him, but some one killed him, and so he died.

Question.—Who killed him?

Answer.—How should I know.

Question.—The witnesses say that you have killed Māṭā. Now, what have you to say?

Answer.—Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Māṭā. Why should I kill him?

Question.—This axe was found in your house?

Answer.—Yes; this is my axe, and so it was found in my house.

Question.—There was blood on this axe?

Answer.—Yes. I had killed a goat, and therefore there was blood.

Question.—This cloth was found in your house?

Answer.—The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Māṭā. All people say so, and therefore I have thrown this cloth into thy house.'

Question.—Had you and Māṭā drunk liquor?

Answer.—I drink liquor every day, and I also eat flesh.

Question.—Were you and Māṭā on the Pōrā[1] day drinking liquor in Mansā Kalār's liquor-distillery?

Answer.—On the Pōrā day my uncle Guṭṭā stayed with me. I did not go with Māṭā to Mansā's distillery. That is all false.

Question.—Have you seen Māṭā's corpse?

Answer.—All the village people went to see it. And in the same way I also went to see it.

Question.—Where had Māṭā been wounded?

Answer.—There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

[1] The Pōlā festival is celebrated on the day of the new moon of Śrāvaṇa or of Bhādrapada. Bullocks are exempted from labour, variously daubed and decorated, and paraded about in worship.

The Halbas of Bhandara speak the usual Marāṭhī of the district, with very few peculiarities.

Ṭh is usually substituted for *ṭ*; thus, *dhāk'ṭhā*, younger; *vāṭhā*, share.

Cerebral *ḷ* is pronounced as *r*; thus, *mir'tē*, is got. In *ḍzavaḍ*, near, the final *ḍ* is probably written for *ṛ* or *r*.

Note forms such as *mī pāp kēlun*, I did sin; *tyā-na rāsēt dēlan*, he gave his property; *khāvā nā*, to eat.

In all essentials, however, the so-called Hal'bī of Bhandara closely agrees with the current Marathī of the district, as will be seen from the specimen which follows.

[No. 89.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BĪ DIALECT. (BHANDARA.)

एका माणसाले दोन लेकरा होते । त्या पैकी धाकठा बापाले बोलला, बाबा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मंग रासेत वाठून देलन । मग जुग्या दिसानी लाहान पोरा अरधा जमा केला अन दुर मुलखा मंधी निघून गेला । तेथ जाऊन-सन्यानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सन्या मंग त्या गावी महांग पडला । त्याच्या मधी त्याले अडचण पडली । तव्हा तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या बावरात डूकर चारावाले धाडलन । तव्हा डूकर फोल खातेत ते खावाना अन आपल पोठ भरावा अस त्याला वाटलन । त्याले कोणी काही देलन नाही । मंग तो सुधवर आला अन बोलला, माझ्या बापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपाशी मरतुन । मी उठून आपल्या बापा-कड जाईन बापाले मनल, मी देवा-पासी अन तुझ्या शिरी पाप केलुन । अज-पासून मी तुझा काही पोरा म्हुन राहिलु नाई, तु माले एका चाकरा परमाणे ठेव । मंग उठून बापा जवड गेला । लेकाले दुर पाहून-सन्या त्याच्या पोठाँत दया आली । धावत जाऊन-सन्या त्याच्या गयाले पोठारलन मंग त्याचा चुमा घेतलन । मंग पोरा बापाले मंतलन बाबा, मी देवा-पासून अन तुझ्या शिरी पाप केलु होतु । अज-पासून तुझा काँहीं मी लेकरु नाइ । मंग बापान चाकराले सांगितलन, या पोराले बेस आंगडा आणून घाल । हाता-मंधी मुंदी अन पाया-मंधी जोडा ठाक । मंग आपुन जेऊन खाऊन-सन्या अनन्द होऊ । हा माझा पोरा मेला होता अन मंग जिता झाला । तो हवलला होता तो सापलला । मंग ते दोघे-भन अनन्द करू लागले ॥

त्या-वकती त्याचा वडिल पोरा बावरात होता। तिकून घरा-काठी येऊन-सन्या वाजा अन नाच ऐकलन। एका चाकराले बलाऊन-शनी विचारलन, हे का हो। त्यान सांगिलन का, हा तुझा भाऊ आला आहे। तुझ्या बापाले हा सुख-रितान मिरला। मंग त्यान मोठा जेवन कीलन। त्याले मोठा मंग राग आला, अन घरात जायेना। त्याचा बाप बाहेर आला त्याले समजाऊ लागला। मंग बापाले मंतलन का, इतके वरस झाले मी तुझी चाकरी करतून। तुझा हुकुम काँहीं मोडलु नाई। माझ्या संग्या-बरोबर खुशी करावाले तु माले काही बकरा देलास नाही। अन यान तुझा समदा पैसा कीजबीज बरावर उडवून देलन बापा-कड आला, सुन त्याच्यासाठी त्यान जेवन कीलन। तव्हा बापान पोराले मंतलन, पोरा तु हमेशा माझ्या बरावर आहेस। हा इतकाही मालमता तुझीच आहे। आपुन खुशी करावा हे आपले काम होते। हा तुझा भाऊ मेला होता, मंग फिरून जिता झाला। तो हरवलला होता तो सापलला॥

[No. 89.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

MARĀṬHĪ.

HAL'BĪ DIALECT. (BHANDARA.)

TRANSLITERATION AND TRANSLATION.

Ēkā mān^sā-lē dōn lēk^rā hōtē. Tyā-paikī dhāk^ṭhā
One man-to two children were. Them-from-among the-younger
bāpā-lē bōl^lā, 'baba, māl^mattē-ṯsā dzō vāṭhā āhē, tō ām-ṯsā dē.'
father-to spoke, 'father, the-property-of what share is, that our give.'
Tyā-na maṅg rāsēt vāṭhūn dēlan. Mag dzugyā disā-nī
Him-by then the-property having-divided was-given. Then a-few days-in
lāhān pōryā ar^dhā dzamā kēlā, an dur mul^khā-mandhī nighūn
the-younger by-son (his-) half together was-made, and far country into having-gone
gēlā. Tēṭha dzāūn-sanyā-nī āp^lā paisā tyā-na umas^panān uḍav^lan.
went. There having-gone his-own money him-by riotousness-with was-squandered.
Av^ghā paisā tyā-na uḍ^vūn-sanyā maṅg tyā gāvī mahaṅg
All money him-by having-squandered then that in-village dearth
paḍ^la. Tyā-chyā madhī tyā-lē aḍ^ṯsaṇ paḍ^lī. Tavhā tō tyā
fell. That-of in-midst him-to difficulty fell. Then he that
gāv-chya mōṭhyā mān^sā-chyā-pāsī dzāūn rāhilā. Tyā-na āp^lyā
village-of great man-of-near having-gone lived. Him-by his-own
vāv^rāt ḍūkar ṯsārāvā-lē dhāḍ^lan. Tavhā ḍūkar phōl khātēt tē
into-field swine feed-to it-was-sent. Then the-swine husks eat that
khāvā-nā, an āp^lā pōṭh bharāvā, asa tyā-lā vāṭh^lan.
to-eat, and his-own belly should-be-filled, so him-to it-appeared.
Tya-lē kōnī kāhī dēlan nāhī. Maṅg tō sudh-var ālā, an
Him-to by-anybody anything was-given not. Then he senses-on came, and
bōl^lā, 'mājhyā bāpā-chyā gharī ṯsāk^rā-lē pōṭh-bhar rōṭhī khavā-le
spoke, 'my father-of at-house servants-to belly-full bread eat-to
mir^tē, mī upaśī mar^tun. Mī uṭhūn āp^lyā bāpā-kaḍa
is-obtained, I hungry die. I having-arisen my-own father-to
dzāīn, bāpā-lē manal, "mī Dēvā-pāsī an tuḻhyā śirī pāp kēlun.
will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.
Adz-pāsūn mī tudzhā kāhī pōryā mhun rāhilu nāī, tu mā-lē
To-day-from I thy at-all son saying remained not, thou me-to
ēkā ṯsāk^rā par^mānē ṭhēv"' Maṅg uṭhūn bāpā-dzavaḍ gēlā.
one servant like keep."' Then having-arisen father-near (he) went.

Ēkā-lē dur pāhūn-sanyā tyā-chyā pōṭhā̃t dayā ālī. Dhāvat
The-son-to far having-seen him-of in-belly compassion came. Running
dzāūn-sanyā tya-chyā garyā-lē pōthār'lan; maṅg tyā-tsā tsumā ghēt'lan.
having-gone him-of neck-to it-was-embraced; then him-of a-kiss was-taken.
Maṅg pōryā bāpā-lē mant'lan, 'bābā, mī Dēvā-pāsūn an tujhyā
Then (by-)the-son father-to it-was-said, 'father, by-me God-from and thy
śirī pāp kēlu hōtu. Adz-pāsūn tudzhā kā̃hī mī lēk'ru nāī.'
on-head sin made was. To-day-from thy at-all I child am-not.'
Maṅg bāpā-na tsāk'rā-lē sāṅgit'lan, 'ya pōrya-lē bēs āng'ḍā
Then the-father-by servants-to it-was-told, 'this son-to good a-coat
ānūn ghāl. Hātā-mandhī mundī, an pāyā-mandhī dzōḍā thāk.
having-brought put. The-hand-on a-ring, and the-feet-on a-shoe put.
Maṅg āpun jēūn khāūn-sanyā anand hōū. Hā mādzhā pōryā
Then we having-dined having-eaten joyful will-be. This my son
mēlā hōtā, an maṅg jitā dzhāla; tō daval'lā hōtā, tō sāpal'lā.'
dead was, and then alive became; he lost was, he is-found.'
Maṅg tē dōghē-dzhan anand karū lāg'lē.
Then they both-persons joy to-do began.

Tyā-vak'tī tyā-tsā vaḍil pōryā vāv'rāt hōtā. Tikūn gharā-kāṭhī
At-that-time him-of eldest son in-field was. There-from house-near
yēūn-sanyā vājā an nāts aik'lan. Ēkā tsāk'rā-lē balāūn-śanī
having-come music and dance was-heard. One servant-to having-called
vitsār'lan, 'hē kā hō?' Tyā-na sāngilan kā, 'hā tudzhā bhāū
it-was-asked, 'this what is?' Him-by it-was-told that, 'this thy brother
ālā ahē. Tujhyā bāpā-lē hā sukh-ritān mir'lā. Maṅg tyā-na mōṭhā
come is. Thy father-to this safe was-got. Then him-by great
jēvan kēlan.' Tyā-lē mōṭhā maṅg rāg ālā an gharāt
a-feast was-made.' Him-to great then anger came, and in-the-house
dzāyē-nā. Tyā-tsā bāp baher alā, tyā-lē sam'dzāu lāg'lā. Maṅg
would-go-not. Him-of father out came, him-to to-entreat began. Then
bāpā-lē mant'lan, kā, 'it'kē varas dzhālē, mī tujhī tsāk'rī
the-father-to it-was-said, that, 'so-many years became, I thy service
kar'tūn, tudzhā hukum kā̃hī mōḍ'lu nāī. Majhyā sāṅgyā-barōbar khuśī
am-doing, thy command ever was-broken not. My friends-with delight
karāvā-lē tu mā-lē kāhī bak'rā dēlās nāhī; an yā-na tudzhā sam'dā
make-to by-thee me-to ever a-goat was-given not; and this-by thy all
paisā kīdz'bīdz-barābar uḍ'vūn dēlan, bāpā-kaḍa ālā,'
money the-harlots-with having-squandered was-given, the-father-to came,
mun tyā-chyāsāṭhī tyā-na jēvan kēlan.' Tavhā bāpā-na
therefore him-of-for him-by a-feast was-made.' Then the-father-by

pōrā-lē mant'lan, 'porā, tu hamēśā mājhyā barābar āhēs; hā
the-son-to it-was-said, 'son, you always of-me with are; this
it'kā-hī māl'matā tujhī-ṭṣ āhē. Āpun khuśī karāvā, hē
so-much property thine-alone is. By-us merriment should-be-made, this
āp'lē kām hōtē. Hā tudzhā bhāū mêlā hōtā, maṅg phirūn jitā
our duty was. This thy brother dead was, then again alive
dzhālā; tō daval'la hōta, tō sāpal'lā.'
became; he lost was, he 'is-found.'

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal'bī has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal'bī dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāṭhī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhīlī.

The pronunciation is mainly the same as in ordinary Hal'bī. Compare, *balīs* and *bōlīs*, he said; *bal'hũ*, I will say; *bērā*, time. *Chh*, however, becomes *s* as in Bhīlī; thus, *pusīs*, he asked. Note the frequent substitution of *ḍ* for *l*; thus, *udh'ḍōpanā-na*, riotously; *kāḍ*, famine.

The usual case suffixes are, case of the agent, *na*; dative, *lā*; genitive, *kō*, *kā*; locative, *mā*. Thus, *bā-na āp'ō kām'dār-lā sāṅgīs*, the-father-by his servants-to it-was-said; *manus-lā*, to a man; *mōrō bāp-kā kiti sal'dār-lā*, to how many servants of my father's; *jin'gī-kō hissā*, the share of the property; *thōḍā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlīs*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *é* in Bhīlī.

Pōryā, son, shows that strong masculine bases end in *ā*. They do not change in the plural; thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son; but *mōṭhā pōryā*, the elder son.

The following are the personal pronouns:—

mẽ, I.	*tũ*, thou.	*ō*, he (oblique *ōn*).
mī, by me.	*tu-na*, by thee.	*ō-na*, by him.
mō-lā, to me.		*ō-lā*, to him.
mōrō, my.	*tōrō*, thy.	*ō-kō*, his.

Other pronouns are *yō*, this, dative *yē-lā*; *jō-na*, by whom; *kāy*, what?

The verb substantive agrees with Marāṭhī in the present and with Bhīlī in the past tense. Thus, *āhũ*, I am; *āhēs*, thou art; *āhā*, he is; past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *mar^ntu*, I die; *bhēṭ^ntē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utte*, Gōṇḍī *kīdtā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhīlī *yō*, occurs in forms such as *tōrō marji mī tōdyō* (sic) *nahī*, I did not break thy order; *gayō*, he went. A suffix *s* is used in the second and third persons singular; thus, *dēyēs*, (thou) gavest; *dīīs*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahō-nu*, he stayed; *dēī-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhīlī and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōḍēn-thātī*, he released, mentioned above under ordinary Hal^bī.

A perfect is formed by adding the verb substantive to a form ending in *é*, third person *īs*; thus, *mī karē āhũ*, I have done; *tu-na paṅgat dēyē-āhās*, by-thee a-feast given-is; *ō-na paṅgat karīs-āhā*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *bal^hũ*, I shall say. In the plural we find *kar^bō*, we shall make. Compare Chhattīsgaṛhī.

The infinitive is formed as in Eastern Hindī; thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive; thus, *pōṭ bhar^nō*, the belly should be filled.

Examples of the conjunctive participle are *vāṭ*, having divided; *chalī*, having gone; *kar^-sarī*, having done; *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōṇḍī *kum*.

For further details the specimen which follows should be consulted.

[No. 90.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALʼBI.

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोई पोया होता। ओका भितरल एक लाहानो पोया बापला बोलीस बाबा जो जिनगीको हिस्सा मोला आव ओ दे। मग ओन ओला पैसा बाट दीईस। मग थोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी दूर मुलुखमा चली गयो। आनी वहाँ उधडीपनान रह-सरी आपलो पैसा गमादीस। मग ओन सर्व पैसा खर्ची भयो बरतु ओन मुलखमा काड पड्यो। ओन-मुड ओ खावला मोताव भयो। तब ओ मुलखको एक मानुसक पास जाय-सरी रहेनु। ओन ओला डुकर चरवला आपल बावरमा धाडीस। तब डुकर जो फोल खात होता ओक बरतु ओन आपल पोट भरनो अशो ओला समज्यो। आखीन ओला कोणी काँहीं देईन नही। मग शुध-बरतु आय-सरी बोलीस, मोरो बापका किती सालदारला पोटभर भाकर भेटते आनी मी उपाशी मरतु। मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे बाबा मी देवको कह्योको बाहर आनखी तोरो सामने पाप करे आहुँ। येक पुढ तोरो पोया बलबको मोला बेस लागत नही। तोरो एखादे सालबशा सरीको ठेव। मंग उठ-सरी ओ आपलो बापकु द्या गयो। तब ओ दूरच आहा इतकोमा ओला देख-कुना ओक बापला दया आयी। आखीन ओन धाय-कुना ओक गरोमा हात टाकीस वो ओका मुका लेयीस। मग पोया ओला बलबला लाग्यो, बाबा देवक कहेनोको बाहर वो तोरो सामनो मी पाप करे आहुँ आखीन येक पुढ तोरो पोया बलबला मोला बरो लागत नही। पन बापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी येला पेहराव आखीन ओक बोटमा मुंदी वो पायमा जोडा घाल। मग आपून खाय-पीयी-कुना मजा करबो। कीनकसाठी कीं यो पोया मयो होतो तो अब जीतो भयो। वो हराप्यो होतो तो सपड्यो। तब वे आनन्द करब लाग्या॥

ओन बेरा ओको मोठा पोया बावरमा होता। मग ओ घर आय-वया ओन बाजा व नाच आयकीस। तब कामदार-भितरको एक भानला बलाय-कुना ओन पुसीस, यो काय आहा। ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो बापला खुशाल भेटे आहा बल-कुना ओन मोठी पंगत करीस आहा। तब ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको बाप बाहर आय-सरी ओला समजावला लाग्यो। पन ओन बापला बलीस, देख मी इतको बरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कबकही मी तोड्यो नही। तरी मी आपले गडी बरोबर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेस नही। आनी जेन तोरो पैसा किसबीनी संग नास करीस ओ तोरो पोया आयो तब तुन ओकसाठी मोठी पंगत देये आहास। तब ओन ओला बलीस पोया तूँ सारो दिन मोरो संगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हौस वो खुशी करनो अशो बरो होतो। कहा-कीं तोरो भाई मरो होतो अब ओ जीतो भयो वो हरयो होतो ओ सपड्यो॥

[No. 90.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALBĪ.

(DISTRICT ELLICHPUR.)

TRANSLITERATION AND TRANSLATION.

Kōni-ēk mānus-lā dōi pōryā hōtā. Ō-kā bhitar'la ēk lahānō pōryā
Some-one man to two sons were. Them-of among one younger son-(by)
bāp-lā bōlis, 'bābā, jō jin'gī-kō hissā mō-la āvha
the-father-to it-was-said, 'father, which property-of share me-to may-come
ō dē.' Mag ō-na ō-lā paisā bāṭ dīis. Mag thōḍa
that give.' Then him-by him-to money having-divided was-given. Then few
divas-mā lahānō pōryā sam'dō paisā jamā kar-sarī dūr mulukh-
days-in the-younger son all money together made-having far country-
mā chalī gayō. Ānī vahā udh'ḍōpanā-na rah-sarī āp'lō paisā
in having-gone went. And there riotousness with lived-having his money
gamā-dīs. Mag ō-na sarva paisā khar'chī bhayō-bar'tu ōn
squandering-was-given. Then him-by all money having-spent became-after that
mulukh-mā kāḍ paḍyō. Ōn-muḍa ō khāb-lā mōtāb bhayō. Tab ō
country-in famine arose. Therefore he eating-for wanting became. Then that
mulukh-kō ēk mānus-ka pās jay-sarī rahēnu. Ō-na ō-lā ḍukar
country-of one man-of near having-gone he-stayed. Him-by him-as-for pigs
charab-lā ap'la bāvar-mā dhāḍīs. Tab ḍukar jō phōl khāt hōtā
feeding-for his field-in he-was-sent. Then swine which husks eating were
ō-ka bar'tu ō-na āp'la pōṭ bhar'nō aśō ō-lā samajyō, ākhīn
them from him-by his belly should-be-filled so him-to it-appeared, and
ō-lā kōṇī kāhī dēīna nahī. Mag śudh-bar'tu āy-sarī bōlis, 'mōrō
him-to anyone anything gave not. Then sense-on come-having he-said, 'my
bāp-kā kitī sāl'dār-lā pōṭ bhar bhākar bhēṭ'tē, ānī mī upāśī
father-of how-many servants-to belly-full bread is-got, and I with-hunger
mar'tu. Mī uṭh-sarī āp'lō bāp-ku dyā jāhū ākhīn ō-lā bal'hū,
am-dying. I arisen-having my father-of near will-go and him-to will-say,
"arē bābā, mī Dēv-kō kahyō-kō bāhar ān'khī tōrō sām'nē pāp karē-āhū.
"O father, I God-of word-of outside and of-thee before sin done-have.
Yē-ka puḍha tōrō pōryā balab-kī mō-lā bēs lāgat nahī. Tōrō
This-of after thy son saying-of me-to fitness attaching is-not. Thy
ēkhādē sāl-baśā sarikō thēv."' Mag uṭh-sarī āp'lō bāp-ku dyā gayō.
one house-dweller like keep."' Then arisen-having his father near he-went.

Tab ō dūra-ch āhā, it'kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,
Then he far-indeed is, that-in him seen-having his father-to pity came,
ākhīn ō-na dhāy-kunā ō-ka garō-mā hāt ṭākīs, vō ō-kā mukā lēyīs.
and him-by run-having his neck-on hand was-thrown, and him-to kiss was-taken.
Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhar vō
Then the-son him-to tell-to began, 'father, God-of word-of outside and
tōrō sām'nō mī pāp karē-āhū, ākhīn yē-ka puḍha tōrō pōryā balab-lā
of-thee before I sin done-have, and this-of after thy son to-say
mō-lā barō lāgat nahī.' Pan bāp-na āp'lō kām'dār-lā sāṅgīs,
me-to fitness attaching is-not.' But the-father-by his servants-to it-was-said,
'chang'lō paṅgh'run ān-sari yē-lā pēh'rāv, akhīn ō-ka bōṭ-mā mundī
'good cloth brought-having this-to put-on, and his hand-on ring
vō pāy-mā jōḍā ghāl. Mag āpūn khāy-pīyī-kunā majā kar'bō.
and foot-on shoe put. Then we eaten-drunk-having merry shall-make.
Kēn-kasāṭhī, kĩ yō pōryā maryō hōtō, tō ab jītō bhayō; vō
What-of-for, that this son dead was, he now living became; and
harāpyō hōtō, tō sapaḍyō.' Tab vē ānand karab lāgyā.
lost was, he was-found.' Then they joy to-make began.

On bērā ō-kō mōṭha pōrya bāvar-mā hōtā. Mag ō ghar āy-baryā
That time his eldest son field-in was. Then he house coming-time-at
ō-na bājā va nāch āy'kīs. Tab kām'dār-bhitar-kō ēk-jhan-lā balāy-
him-by music and dance was-heard. Then servants-among-of one-man-to called-
kunā ō-na pusīs, 'yō kāy āhā?' Ō-na ō-lā sāṅgīs kĩ,
having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,
'tōrō bhāī āy-āhā, ākhīn ō tōrō bāp-lā khuśāl bhēṭē-āhā bal-kunā ō-na
'thy brother come-is, and he thy father-to safe joined-is said-having him-by
mōṭhī paṅgat karīs-āhā.' Tab ō rāg bhar-sarī bhitar jāt nī
big feast made-is.' Then he (with-)anger been-filled-having inside going not
hōtā. Yē-kasāṭhī ō-kō bāp bāhar āy-sarī ō-lā sam'jab-lā lāgyō. Pan
was. This-of-for his father outside come-having him-to entreat-to began. But
ō-na bāp-lā balīs, 'dēkh, mī it'kō barīs-kō tōrī chāk'rī kar'tu,
him-by father-to it-was-said, 'see, I so-many years-of thy service am-doing,
ākhīn tōrī marjī kab'kahī mī tōḍyō nahī. Tarī mī āp'lē
and thy order ever (by-)me was-broken not. But (by-)me my
gaḍī barōbar majā kar'nō yē-kasāṭhī mō-lā kāhī śērī-kō pilā
friends with feast should-be-made this-of-for me-to ever goat-of young
hī dēyēs nahī. Ānī jē-na tōrō paisā kis'bīnī-saṅg nās-karīs,
even was-given not. And whom-by thy money harlots-with spent-was-made,
ō tōrō pōryā āyō, tab tu-na ō-kasāṭhī mōṭhī paṅgat dēye-āhās.'
that thy son came, then thee-by his-sake-for big feast given-is.'

Tab ō-na ō-lā balis, 'pōryā, tũ sārō din mōrō saṅg-mā āhās,
Then him-by him-to it-was-said, 'son, thou all days my company-in art,
ākhin mōrī sam'dī jind'gānī tōrī-ch āhā. Pan haus vō khuśī
and my all property thine-indeed is. But glad and merry
kar'nō aśō barō hōtō, kahā-kĩ tōrō bhāī marō hōtō, ab ō
should-be-made so fit became, because thy brother dead was, now he
jitō bhayō; vō harapyō hōtō, ō 'sapaḍyō.'
alive became; and lost was, he was-found.'

BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 :—

Name of District or State.	Number of Bhunjiās.
Hoshangabad	1
Raipur	6,186
Sambalpur	9
Patna	26
Kalahandi	107
TOTAL	6,329

According to Sherring's *Hindu Tribes and Castes, iii*, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumiās.

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone.

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōnḍ words occur, which they have learned by mixing up with Gōnḍs.' A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp. 94 and ff. of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p. 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumiās of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr. P. N. Bose's *Chhattisgar : Notes on its Tribes, Sects and Castes. Journal* of the Asiatic Society of Bengal, Vol. lix, part I. 1890, pp. 287 and ff.

Bhunjiā is closely related to Hal'bī. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē ;* thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns; thus, *mā-chō*, my; *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal'bī suffixes *kē*, *kō*, *kā ;* thus, *bālū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhī *ch*, Marathī *tē ;* and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hārā*, he, usually added to *hun ;* thus, *hun-hārā*, he. Compare Chhattīsgarhī *har*.

The inflection of verbs is mainly the same as in Hal'bī. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am ; *tū-chō āchhat*, thou art ; *achhē* and *āhe*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense ; thus, *kar'nī*, I did ; *bainī* and *bawīt*, he became ; *gavāy'nī*, he was lost. The final *s* in *uḍāy'lās*, he squandered, is probably due to the influence of Chhattīsgarhī. The subject of transitive verbs in the past tense is sometimes put in the case of the agent ; thus, *bāpus-nē*

dhan dīlō, the father gave his property. But we just as often find instances such as *bābū bāṭā nīlā*, the son took his share.

In the future we may note forms such as *jāidō*, I will go; *guthiyālā̃*, I will say. *Khāvan*, let us eat; *rahas*, let us remain, contain a suffix *an* of the first person plural. Compare Eastern Hindi.

In most essential points, however, the specimen which follows will show that Bhunjiā agrees with Hal'bi.

[No. 91.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL'BI.

BHUNJIA DIALECT. (DISTRICT RAIPUR.)

काचो मानुषके टू-झन पुतार रहिलो। हुँचो छोटे बाबू बाबासे बोलला, ऐ बाबा धनसे जो माचो बाँटा आछे सो मा-चुक देहाँ। तपहर बापुसने हुनाके अपलो धन बाटून दीलो। जूगा दिन नो होइला छोटे बाबू बाँटा नीला अरु बड़े धूर गाँव बसूँ गेला। हुँथा खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उड़ावून चुकलो तपहर उन देसे बड़ो दुकाल पड़लो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहवइयामें गोटेक लगे जाहून रहुनाछे जोन हुनानचो अपलो खेतो बरहा चराओंके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोट भरून चाहलो। हुँनाके माँगनी कोने नही देई। तपहर हुन सुध करलो अरु गुठियान माचो बाबा-लगे बहुत कमाहाको पोटसे आगर खाउँके मिलत आछे अरु मुइ भूखे मरत आछे। मुइ बाबा लगे उठून जाइदे, अरु गुठियावाँ ये बाबा, मुइ बैकुन्ठ उल्टा अरु तूचे लगे पाप करुना-छे। यदायें मुइ तूचो बेटा कहून लायक नही आये। जिसों कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून बाबा लगे गेला। बाबाने छोटे बाबूला धूरसे एते लाहला मया लागला अरु धाँवते गोलो हुनाचो ठोंठरा पुटारलो अरु चूमलो। बाबू हुनाके गोठियायलो ऐ बापुस, मुइ बैकुन्ठ उल्टा अरु तूचे ठावें पाप करूनाछे। यदायें मुइ तूचो बेटा कहून लायक नही आये। बाबाने कमाहासे काइलो अच्छा छिडाही आना अरु पहिरावा। अरु अँगुठीमें मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो बाबू आहे, हुनहारा मरला बेनी एदाय जीला, माचो बाबू गवायनी फेर मिललो। हुनहारा खुशी करला-चो॥

बड़े बाबू खेते रहला। अरु घरके ठावे एइला बाजा अरु नाच गरजलो ताके सुनीला। हुनाचो कमाहामसे गोटेकके पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे बाबाने बनक बनक खवायला

काँई के हुनाचो बने पायला। ये बात सुनून बड़े बाबू रिस होयला, अरु भीतर नो गेला। तपहर हुनाचो बापुस बाहिर आयलो हुनाके मनाऊके लागलो। हुनहारा बाबासे बोलला, बाबा मुइ तुमचे इतने बरस सेवा करनी अरु तुमचे कहे चलनी। तूचो मोके मेड़ी पीला खाऊको कभू ना दीलास, कि मुइ अपिलो मीत संगे खुशी करून रहतो। तुमचे छोटा बाबू जो किसबी संग रहलो, अरु जमा धनके उड़ायलास वो दाँय आइला तो बनका बनका खवायलो। बाबा गोठियायला ए बाबू तूचो माचो साथे आहत अरु माचो सबै तूचो आछे। तूचो छोटे भाई एइला, खुशी होजैन ठाहा। काई के तूचो भाई मरला बैनीत हारा जिल्ला, गवायनी फेर मिललो॥

[No. 91.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALABĪ.

BHUNJIĀ DIALECT. (DISTRICT RAIPUR.)

Kāchō mānush-kē dū-jhan putār rahilō. Hū-chō chhōṭē bābū
A-certain man-of two-persons sons were. Them-of the-younger son
bābā-sē bōlᵉlā, 'ai bābā, dhan-sē jō mā-chō bāṭā āchhē,
the-father-to spoke, 'O father, the-wealth-from what my share is,
sō mā-chuk dēhā.' Tapʰhar bāpus-nē hunā-kē apᵉlō dhan
that me-to give.' Then the-father-by them-to his-own wealth
bāṭūn dilō. Jūgā din nō hōilā chhōṭē bābū bāṭā
having-divided was-given. A-few days not became the-younger son the-share
nīlā aru baṛē dhūr gāva basū gēlā. Hūthā kharāb saṅg-
took and very far to-a-village to-live went. There bad company-
mē din kāṭʰᵉlō, āpᵉlō dhan. uṛālō. Jab hun jamā
among days he-passed, his-own wealth he-squandered. When he property
uṛāvūn-chukᵉlō tapʰhar un dēsē baṛō dukāl paṛᵉlō, aur hun-bārā
had-squandered then that in-country mighty famine fell, and he
kaṅgāl huilō. Aru huvē dēsē rahᵉvāiyā-mē gōṭēk lagē
a-beggar became. And he in-country the-inhabitants-among one near
jāhūn rahunā-chhē. Jōn hunān-chō apᵉlō khētō barʰhā
having-gone lived. By-whom him-to his-own into-field swine
charāō-kē paṭhālō; aru hun phal jin barʰhā khānā-chhē, apᵉlo
feeding-for was-sent; and those fruits which the-swine eating-were, his-own
pōṭ bharūn chāhᵉlō. Hūnā-kē mā̃gᵉnī kōnē nahī dēī. Tapʰhar
belly to-fill he-wished. Him-to alms anybody not gives. Then
hun sudh karᵉlō; aru guṭhiyān, 'mā-chō bābā lagē bahut
by-him senses were-made; and said, 'my father near-to many
kamāhā-kō pōṭ-sē āgar khāū-kē milat-āchhē; aru mui bhūkhē marat
servants-to belly-than more to-eat got-is; and I hungry dying
āchhē. Mui bābā-lagē uṭhūn jāidē, aru guṭhiyābā̃, "yē bābā,
am. I father-near having-arisen will-go, and will-say, "O father,
mui baikunṭha ulᵉṭā, aru tū-chē lagē pāp karunā-chhē. Yadāyē
by-me heaven against, and thee-of near sin done-is. Henceforth
mui tū-chō bēṭā kahūn lāyak nahī āyē. Jisō kamāhā-kā ṭhēvᵉlis,
I thy son to-be-called worthy not am. As the-servants thou-keepest,
husōi mō-kō ṭhēv."' Manē gōkhūn uṭhūn bahā lagē
so me keep."' In-mind having-thought having-arisen the-father near

gēlā. Bābā-nē chhōṭē bābū-lā dhūr-sē ēlō lāh'lā,
he-went. The-father-by the-younger son-to distance-from coming it-was-seen,
mayā lāg"lā, aru dhāv"tē gōlō, hunā-chō ṭōṭ'rā puṭār"lō, aru
compassion came, and running he-went, him-of neck embraced, and
chūm"lō. Bābū hunā-kē gōṭhiyāy"lō, 'ai bāpus, mui baikunṭha ul"ṭā
kissed. The-son him-to said, 'O father, I heaven against
aru tū-chē ṭhavē pāp karunā-chhē. Yadāyē mui tū-chō bēṭā kahun
and thee-of near sin done-is. Therefore I thy son to-be-called
lāyak nahī āyē.' Bābā-nē kamāhā-sē kah'lō, 'achchhā
worthy not am.' The-father-by the-servant-to it-was-said, 'good
chhiḍāhi ānā, aru pahirāvā; aru āguṭhī-mē mud"ri pahirāvā; aru
robe bring, and put-on; and the-finger-on a-ring put; and
gōṛē pan"hī pahirāvā. Tap"har amhī khāvan, aru sukhē rahan.
on-foot a-shoe put. Then we will-eat, and happy will-be.
Yō-hārā mā-chō bābu āhē, hun-hārā mar"lā bainī, ēday jilā; mā-chō
Because my son is, he dead was, now revived; my
bābū gavāy"nī, phēr mil"lō.' Hun-hārā khuśi kar"lā-chō.
son was-lost, again was-found.' They merriment made-indeed.

Baṛē babū khētē rah"lā. Aru ghar-kē ṭhāvē ēilā, bājā
The-eldest son in-the-field was. And the-house-of near he-came, music
aru nāch garaj"lō, tā-kē sunilā. Hunā-chō kamābā-ma-sē gōṭēk-kē
and dance sounded, that he-heard. His servants-among-from one-to
pūch.h'lā, 'hun kāy āchhē?' Kamāhā gōṭhiyāy"lō, 'tum-chō bhai
he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother
ēilā. Tum-chē bābā-nē banak banak khavāy"lā; kāī-kē hunā-chō
came. Thy father-by good good feast-is-given; because-that him
banē pāy"lā.' Yē bāt sunūn baṛē bābū ris hōy'lā, aru
safe he-received.' This thing having-heard the-elder son angry became, and
bhītar nō gēlā. Tap"har hunā-chō bāpus bāhir ay"lō, huna-kē manāu-kē
inside not went. Then him-of the-father out came, him-to entreat-to
lāg"lō. Hun-hārā bābā-sē bōl"lā, 'bābā, mui tum-chē it"nē
began. By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many
baras sēvā kar"nī, aru tum-chē kahē chal"nī. Tū-chō mō-kē bhēṛī-
years service was-done, and thee-of order was-obeyed. You me-to sheep-
pilā khāū-kō kabhū nā dilās, ki mui apilō mit-saṅgē khuśī
young-one eating-for ever not gave, that I my-own friends-with merriment
karūn rah"tō. Tum-chē chhōṭā bābū jō kis"bī saṅg rah"lō,
having-made might-have-been. Thy younger son who harlots with lived,
aru jamā-dhan-kē uṛāy"lās, vō dāy ālā, tō banak banak
and property squandered, he when came, then good good
khavāy"lō.' Bābā gōṭhiyāy"lā, 'ē bābū, tū-chō mā-chō sāthē āchhat;
feast-is-given.' The-father said, 'O son, thou me-of with art;

aru mā-chō sabai tū-chō achhai. Tū-chō chhōṭā bhāi ailā,
and my all thine is. Thy younger brother came,
khuśī hōūn ṭhāhā, kāi-kē tū-chō bhāī mar°lā hainīt,
delight having-become was-right, because thy brother dead was,
hārā-jillā; gavāy°nī, phēr mil°lō.'
he-alive-is; was-lost, again is-found.'

NĀHARĪ.

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 :—

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482.

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal^ᵃbī.

The phonetical system is the same as in Hal^ᵃbī, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *k*, *kō*, *kā*, and *lā* ; thus, *bāp-kē*, to the father ; *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal^ᵃbī *sē* and *lē* ; thus, *dhan-sē*, from the property ; *dhūr-bē*, from far off. In the genitive the ordinary Hal^ᵃbī suffixes are used ; thus, *nāch-kō*, of dancing ; *dēē-kē*, of a country. Note a so forms such as *mānē-chā*, of a man ; *dayā-kar^ᵃlō bad^ᵃlā*, return for compassion. In the plural we find Chhattīsgarhī forms such as *mītan-sangē*, with my friends.

'My' is *mō-chō*, *mā-chō*, and *mēr^ᵃē* ; 'this' is *yē* and *yō*, genitive *ih-cho*, etc.

The verb substantive is inflected as in Hal^ᵃbī ; thus, *āsē*, he is ; *rah^ᵃlō*, *rah^ᵃlē*, *rah^ᵃlā*, he was. Peculiar forms are *āsat*, thou art ; *rah^ᵃbō*, he was.

The past tense of finite verbs is formed as in Hal^ᵃbī ; thus, *chāhō*, he wished ; *gailō*, he went ; *ṭār^ᵃlē*, I transgressed ; *kar^ᵃbē*, I did. Note forms such as *hāsidā*, he laughed ; *karindā*, I did ; *ilis*, he came ; *dilās*, he gave, etc.

Instances of the future are *jāindē*, I will go ; *sāṅghūndē*, I will say ; *dēh^ᵃchō*, I will give. Note also forms such as *khād^ᵃlū*, let us eat ; *pīlū* let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No. 92.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HAL^ᵃBĪ.

NĀHARĪ DIALECT. (KANKER.)

SPECIMEN I.

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा बूबाका सांघली, ऐ बूवा, धनसे जो बाँटी हो हुन मके देय। पन्हाय हुन हुनाक आपला धन

बाटून दिलो। खूबे दिन नई होजन रहलो कि धूली कड़हा सबो इकठावलो दूर देश निकरून गैलो, और हुवाँ अडरापन करलो। सब मालक उड़ाजन दिलो। जबई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो। और हुन देशके बसलो माने एकलो घरे रहलो। हुने हुन अपलोय खेत सोरोय चराजँक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो। कोन्हा कई नई दीलास। तब चेत करलो और अपनेय बोललो, मेरे बूबा घरे कमेया ठोबलास खादलो सबन-वोरी बाचलो और मई भूखे मरिदाहा। इथावे उठून बूबा-लग जाईंदे और हुनके सांघून्दे, ऐ बूबा, संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें। मैं तुचे बेटा कहतले नौहौं। माचो हुन नौकर-बराबर करूक। तब हुन उठून बूबा-बग गेलो। पर हुन खूबे धूरबे देखून मया करून और पराजन टोटरे लटकून चूमले। कड़हा बापके बोललो, ए बूबा संसार-बाहिरी पाप करवें अन तुचे पुरहे पाप करवें। मैं तुचे बेटा कहतबे नौहौं। फेर बूबा बोललो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा। और हुनाक हाथामें मुद्दो अन खाटेले आवा पाहनीले। अन हमी खादलूँ पीलूँ आनन्द करलूँ। काय किँ माचो कड़हो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो। तब हुन खुशी लागलो॥

हुनाचो बड़े कड़हा बेड़े रहलो। और जब हुन येते बखत घरे लघे अँवरलो तब माद्रचो नाचचो कुलहार सुनलो। तब हुन आपला नौकर आसे हुनाक पूँछा कि यो काई आय। हुन हुनाक बोललो, तुचो दादा इलो आसे अन तुचो बूबा अच्छा खादलो, काई कि हुनाक कड़हो नंगत आसे। प हुन रिस करलो और भीतर जाजक इरादा नी रहलो। हुनाचो बूबा बाहिर इलो अन मनावलो। हुन बापके जवाब दीले, देख इतरो बरसे तुचो सेवा करिंदा अन कभे तुचा बातक नई टारले। अन कभी बोकड़ो-कड़हो नी दिविस कि आपन मितान-संगे खुशी करतूँ। फेर तुचो कड़हो तुचो धनक बाइला संगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा। बूबा हुनाक बोललो ऐ कड़हो तू माचा संग सगारे दिन आसत। जो कितना आसे तुचो आय। फेर आनन्द करा खुशी करूँक चाहिबा; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो॥

[No. 92.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALBĪ.

NĀHARĪ DIALECT. (STATE KANKER.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōnhū manē-chā dō kaṛʰhā àsat. Hūnē dhūlī kaṛʰhá būbā-kā
Certain man-of two sons were. Them-from small son father-to
sāṅghʰlō, 'ai būbā, dhan-sē jō bā̃ṭō hō hun ma-kē dēy.'
said, 'O father, wealth-from which share is that me-to give.'
Panhāy hun hunā-k āpʰlā dhan bāṭun dilī. Khūbai din
Then he him-to his-own wealth having-distributed gave. Many days
naī hōān rahʰlō ki dhūlī kaṛʰhā sabō ikaṭhāvʰlo
not having-become remained that the-small son all gathered-together
dūr-dēś nikʰrūn gailō, aur huvā̃ aḍʰrāpan karʰlō, sab
far-country-(to) having-started went, and there bad-conduct did, all
māl-ka uṛāūn dilō. Jabaī urakʰlō hun dēś-mẽ khūb
wealth having-squandered gave. When spent that country-in much
dukāl paḍʰlō, aur hun garīb hōlō; aur hun dēś-kē basʰlō
famine fell, and he poor became; and that country-of living
mānē ekʰlō gharē rahʰlo. Hunē hun apʰlōy khēt sōrōv charāñ-k
men one-of in-house he-lived. Him-by him his-own field swine to-graze
paṭhāvʰlō, aur hun sorōy khat rahʰlō hunā-chō puṭō bharʰlō bhāvʰlō.
was-sent, and he the-swine eating remained that-from belly filling he-wished.
Kōnhā kaī naī dilās. Tab chēt karʰlō aur apʰnēy bōlʰlō, 'mērē
Anybody anything not gave. Then sense he-did and himself said, 'my
būba gharē kamaiyā ṭhōbʰlās, khāḍʰlo saban-vōrī bāchʰlō, aur maī
father in-house workers kept, eating all-of it-remained, and I
bhūkhē maridāhā; ithā-bē uṭhūn būbā-lag jāīndē aur hun-kē
hungry dying-am; here-from having-arisen father-near I-will-go and him-to
sāṅghūndē, "ai būbā, sansār-bāhirī pāp karʰbẽ an tu-chē-purʰhē pāp
will-speak, "O father, the-world-against sin I-did and thee-of-before sin
karʰbẽ. Maī tu-chē bētā kahat-lē nau-haū. Mā-chō hun naukar-barābar
I-did. I thy son to-be-called not-am. Me-to that servant-like
karūk.' Tab hun uṭhūn būbā-bag gailō. Par hun khūbai
do.' Then he having-arisen father-near went. But he much
dhūr-bē dēkhūn mayā karūn aur parāun ṭōṭʰrē
far-from having-seen kindness having-done and having-run on-the-neck

laṭ'kūn chūm'lē. Kaṛ'hā bāp-kē bōl'lō, 'ē bābā,
having-hung kissed. The-son the-father-to spoke, 'O father,
sansār-bāhirī pāp kar'bẽ an tu-chē-pur'hē pāp kar'bẽ. Maĩ
the-world-against sin I-did and thee-of-before sin did. I
tu-chē bēṭā kahat-bē nau-haũ.' Phēr buba bōl'lō ap'lō naukar,
thy son to-be-called not-am.' Again the-father said his-own (to-)servants,
'achchhā kap'ṛā nik'rā-lā hunā-k nēsāvū; aur hunā-k hāthā-mẽ
'good cloth take-out him cause-to-put-on; and him-to the-hand-in
muddō an khāṭē-lē āvā pāh'nīlē, an bamī khād'lũ pīlũ
a-ring and the-leg-in shoes make-him-wear, and we will-eat will-drink
ānand kar'lũ. Kāy-kĩ mā-chō kaṛ'hō marū rah'ló, phēr jīv'lō; pakāyē
joy will-do. Because my son dead was, again lived; lost
ran'lē, phēr mil'lō.' Tab hun khuśī lāg'lō.
was, again is-found.' Then to-him gladness was-attached.

Hunā-chō baṛē kaṛ'hā bāṛē rah'lō. Aur jab hun yētē
His elder son in-the-field was. And when he coming
bakhat ghare-laghē āvar'lō, tab madar-chō nāch-chō kul'hār sun'lō. Tab
time house-near arrived, then music-of dance-of noise he-heard. Then
hun āp'lā naukar āsē hunā-k pũchhā ki, 'yō kāī āy?' Hun
he his-own servant was him-to asked that, 'this what is?' He
hunā-k bōl'lō, 'tu-chō dādā ilō āsē, an tu-cho bābā achchhā
him-to said, 'thy brother come is, and thy father good (things)
khād'lō, kāu-kī hunā-k kaṛ'hō naṅgat āsē. Pa hun ris kar'lō
ate, because-that him-to son well is. But he anger made
aur bhītar jaũ-k irādā nī rah'lō. Hunā-chō bāba bāhir ilō an
and inside go-to wish not was. Him-of father outside came and
manāv'lō. Hun bāp-kē javāb dīle, 'dēkh, it'rō bar'sē
entreated-(him). He the-father-to reply gave, 'look, so many years
tu-chō sēvā karindā, an kabhē tu-chā bāt-ka naī ṭār'lō, an kabhī
thy service I-doing, and ever thy word-to not transgressed and ever
bōk'ṛō-kaṛ'hō nī divis ki āpan mitān-saṅgē khuśī kar'tũ. Phēr
goat-child not gavest that my-own friends-with gladness I-might-have-done Then
tu-chō kaṛ'hō tu-chō dhan-k bāilā-saṅgē khād'lo, jisē ilis tisē tumī
thy son thy wealth-to women-with ate, as came so you
achchā khād'vā.' Bābā hunā-k bōl'lō, 'ai kaṛ'hō, tū mā-chā-
good (things) gave-to-eat.' The-father him-to said, 'O son, thou me-of-
sanga sagārē din āsat; jō-kit'nā āse tu-chō āy. Phēr ānand
with all days art; whatever is thine is. Then gladness
karā khuśī karũk chāhibā; kāy-kī yē tu-chō
having-done merriment to-make was-proper; because-that this thy
dādā mar'lā rah'lā, phēr jīv'lē; pakāyē rah'lō, phēr mil'lō.'
brother dead was, again lived; lost was, again is-found.'

[No. 93.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALABI.

NÂHARÎ DIALECT. (KANKER.)

SPECIMEN II.

एकलो बाघिडो कोनटा बनमें पडदो सोववो। हुरहा खुबसे उँचेलो हुनाचो पास आपलो बीलमेसे निकरलो। हुन आरोसे बाघेडो उठलो और हुनाचो डौलो एकले उचेलो-पर हुरहा पडलो। रीसमें ऐना बाघिडोने हुन उचेलोको बीधाना चाहो। उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख। हमचो मारीदासे आपले कीया बडाई होलो। इहचो सुनलो बाघिडोने उचेलोकें छाडून दिलो। उचेलोने अर्जी करलो, कोनटा दिनमें आपलो इहचो दाया-करलो बदला देहचो। इहचो सुन बाघिडो हाँसीदा बन किन्ट्रो परावतो। अतके दिन आसे हुन बनकी-लघे रहिया फाँदो लगावलो। बाघेडो फासलो। हुन हुनको गाय बैलो कथे मारत रहिलो। बाघिडेने फाँदीसे निकरूनके खुबे चाहलो, निकरून ना सकलो। हुन दुखी होवले खुबे गागलो। हुन उचेलोने जेनला बाघेडो छाडून रहलो हुन गागलो सुनलो। हुन उचेलो बाघिडोकें गागलो चिन्हलो खोजते२ हुन ठीरवा अयरलो जहाँ बाघेडो फाँदामें पडून रहबो। हुन उचेला आपलो दातोसे फाँदेको काटलो बाघेडो छोडाजन दिलो॥

[No. 93.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

HALᴬBĪ.

NĀHARĪ DIALECT. (KANKER.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēkᵃlō bāghēḍō kōnᵃṭā ban-mẽ̃ paḍᵃdō sōvᵃvō. Hurᵃhā
One tiger a-certain forest-in lying sleeping-was. Suddenly
khubᵃsē ũchēlō hunā-chō pās āpᵃlō bīl-mē-sē nikarᵃlō. Hun
many mice him-of near their-own hole-in-from came-out. That
ārō-sē bāghēḍō uṭhᵃlō aur hunā-chō ḍaulau ēkᵃlē uchēlō-par hurᵃhā
noise-from the-tiger arose and his paw one mouse-to by-chance
paḍᵃlō. Rīs-mẽ̃ ainā bāghēḍō-nē hun uchēlō-kō bīdhānā chāhō.
fell. Anger-in having-come the-tiger-by that mouse-to to-kill wished.
Uchēlō-nē arᵃjī karᵃlō, 'āpᵃlō tu-chō vōr aur mō-chō vōr dēkh.
The-mouse-by request was-made, 'you your direction and my direction see
Ham-chō mārīdā-sē āpᵃlē kēyā baḍāī hōlō. Ih-chō sunᵃlō bāghēḍō-nē
Our killing-from your what greatness will-be. This heard the-tiger-by
uchēlō-kē chhaḍūn dilō. Uchēlō-nē arjī karᵃlō,
the-mouse-to having-left was-given. The-mouse-by statement was-made,
'kōn-ṭā din-mẽ̃ āpᵃlo ih-chō dāyā-karᵃlō badᵃlā dēhᵃchō.' Ih-chō
'some day-in your-own this-of kindness(-of) return I-will-give.' This
sun bāghēḍō hẽ̃sīdā, ban kindrō parāvatō. Atᵃkē dīn āsē
having-heard the-tiger laughed, forest roaming ran. A-few days were
hun ban-kē laghē rahiyā phẽ̃dō lagāvᵃlō, bāghēḍō phāsᵃlō. Hun
that forest-of near inhabitants a-net fixed, the-tiger caught. He
hun-kō gāy-bailō kathē mārat rahilō. Bāghēdē-nē phẽ̃lō-sē
their cows-and-oxen sometimes killing was. The-tiger-by the-net-from
nikᵃrūn-kē khubē chāhᵃlō, nikᵃrūn nā sakᵃlō. Hun dukhī
coming-out-for much wished, come-out not could. He troubled
hōvᵃlē khubē gāgᵃlō. Hun uchēlō-nē jēn-la bāghēḍō chhāḍūn rahᵃlō
having-become much roared. That mouse-by which-to the-tiger having-left was
hun gāgᵃlo sunᵃlō. Hun uchēlō bāghēḍō-kē gāgᵃlō chīnhalō,
that roaring was-heard. That mouse the-tiger-of roaring recognized,
khōj'tē-khōj'tē hun ṭhaurᵃvā ayarᵃlō jahẽ̃ baghēḍō phẽ̃dā-mẽ̃ paḍūn
searching-searching that place reached where the-tiger net-in having-fallen

rahʰbō.	Hun	uchēlō	āpʰlō	dātō-sē	phẽdē-kō	kāṭʰlō	bēghēḍō
was.	*That*	*mouse*	*its-own*	*teeth-by*	*the-net-to*	*cut*	*the-tiger*

chhōḍāūn	dilō.
having-released	*gave.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me; what greatness will come to you from kil ing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

KAMĀRĪ OR KÃWĀRĪ.

This is the language of an Aboriginal Tribe called Kamar or Kãwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows:—

Name of District or State.	
Raipur	5,205
Bilaspur	23
Sambalpur	164
Bastar	169
Kanker	187
Raigarh	13
Bamra	1,302
Reirakhol	13
Sonpur	28
Patna	375
Kalahandi	338
TOTAL	7,817

It will thus be seen that they are found in every Oṛiyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.[1]

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamarī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgar: Notes on its Tribes, Sects and Castes. Journal* of the Asiatic Society of Bengal, Vol. lix, Part i, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bī. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhī, Oṛiyā and Marathī are mechanically mixed together. There is even less of

[1] In the Census Report of the Central Provinces for 1891, the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A. Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Halʿbī, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-chē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamārs are stated to resemble the Gōnds in appearance, and it is very probable that their original dialect was some form of Gōṇḍī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Halʿbī, and closely akin to Chhattīsgaṛhī. Compare *kāi-jāt*, some one; *bā̃ṭā*, share; *āchhē*, is.

The inflection of nouns also agrees with Halʿbī in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēś-mẽ*, in a country; *majur-kō*, to the servants.

The usual case suffixes are,—

Instr. *nē*.
Dat. *kō*.
Abl. *sō*.
Gen. *kē*, *kā*, *dē*.
Loc. *mẽ*.

Thus, *abhār-kē ulʿṭā*, against Heaven; *nāchā-dē śabad*, the sound of dancing; *apan-kā gāgʿra*, your son.

The personal pronouns usually take the plural form; thus, *am*, I. They form their genitive by adding *chō*, *chā*, or *chē*; thus, *ām-chō kaṛʿhō*, my son; *tum-chō sāmʿnē*, before you; *tum-chā bhāud*, your brother; *tum-chē chākʿrī*, your service. 'My' is, however, also *mōr*; thus, *mor bā̃ṭa*, my share.

'He' is *hun*, to which *har*, *ar*, and *ā* are usually added; thus, *hun-har*, he; *hunar-sē*, from him; *hunā-chē*, his. *Har* is borrowed from Chhattīsgaṛhī.

The verb substantive is formed from the bases *hō* and *āchh*; thus, *hō*, he is; *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great *rôle* in the conjugation of the finite verb in Halʿbī is also frequent in Kamārī. Thus, *karūndē*, I do; *marūndē*, I am dying; *jāūndē*, I will go; *bōlūndē*, *bōlādē*, and *baldē*, he said. Instead of *dē* we also find *dī*; thus, *dukāl paṛē-dī*, a famine arose; *dēv-dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*; thus, *chumbiyā*, he kissed; *miviyō*, he was found; *jālā* and *jalō*, he became; *bāp-nē hu-sē dēkhiyā*, *dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na ṭārẽ*, I did not transgress your command; *bhītar nakẽ yā*, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as *khāvẽ*, I will eat; *bōlʿvẽ*, I will say, also occur in Halʿbī.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Halʿbī); *karẽ*, to do (Marāṭhī); *charāun*, in order to tend (mixture of Chhattīsgaṛhī and Marāṭhī); *kayānī*, to be called; *karā-dē*, to do; *kākar-kē*, having called (Chhattīsgaṛhī); *uṭhān*, having arisen (Marāṭhī), and so on.

Causals are apparently formed as in Marāṭhī; thus, *uiāvā*, cause him to put on; *nigāvā*, bring out.

Irregular are *galā*, went (Oṛiyā); *malā*, died (Oṛiyā); *kēlā*, did (Marāṭhī), and so on.

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows.

[No. 94.]

INDO-ARYAN FAMILY. SOUTHERN GROUP.

KAMĀRĪ OR KĀWARĪ DIALECT. (DISTRICT RAIPUR.)

काई जात मानुसके दू गागरा आछे। एह-सोय इधलीने बाबासे बोलादे होय बाबा धन जो हो जा मोर बाँटा हो आमचो दे। तब बाबा हुन्हरको अपन धन बाँटिया। जुगे दिन न टहा कि इधली गागरा जमा माल इकट्ठा कर धूर देश गला। और वहाँ फंदी संग दिन गुतिया अपनो माल हरखत आलो। जब हुन सब उड़ावन दीला तब हुन देशमें बड़ा दुकाल पड़ेदी और हुनहर भिखारी जाला। और हुन देशकी ठीला-में एक लगे गेला ठीला जोन हुन्हरको अपन खेते बरहा चराउन बोया। और हुन्हर हुन फोसे बरहा खायदी अपने पोट खावाँ बोलून्दे। क्यों हुँसे कोई कुछ न देवदी। तब हुँसे चेत हेलो और खोखर्दुदी, आमचो बापके लगे कीधी मजूर-को खातो कौंरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे। अम उठून अपन बाबा लगे जाऊन्दे और बोलवाँ कि हो बाबा अम अभारके उलटा और तुमचो सामने पाप केला। उदाय अम अपनका गागरा कायानी आसकी नाहीं। अन्हाँ अपने मजूरनि बेदी एकके सामान करा। इहार सोच केला हुन उठून अपने बाप लगे गला। पर हुन दूर ठावाँ आछे कि हुन बापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूम्बिया। पुत्र हुनसे बलिया होय बाबा अम अभारकी उलटा और तुमचो सामने पाप केला। उदाय अम अपनका गागरा कायानी आसकी नहीं। बाबा अपन नौकरसे बलिया, सबसे नीको चिँदरो निगावा हुने निसावा। और मूँदी और गोड़में पान्हो निसावा। खेला मजा केला। यहा आमचो कड़हो आछे मला सने होजी पड़ीयो। हजियो सने तोप मिवियो। तब हुन्हर मजा करूँ लागिया॥

हुनाचे उड़लो कड़हो जो खेते आछत तब चलिया घर लगे एड़ला। तब बाजा और नाचादे शबद सुनेदे। हुनाचे अपन चाकरसे एकको अपन लगे हँकारके पूँछिया यहार काई जात आछे। हुनाचे हुनसे बलदे तुमचा भाउद

एड्डला। हुँसे तुमचा बाबाने नगद खाजा कीला हुसीय हुनाचे नगद चंगा लाहिया। यहार सुन उड़लो कड़होने खुनस कीला और भीतर नहीं या। हुनर-से बाबा बाहिर एड्डला हुनासे मनाज राला। हुना बापसे जबाब कीला दिखा-दे आम हुतेक बक्तरसे तुमचे चाकरी करूंदे और कभूईं हो तुमचा हुकम न टारूँ। और अपन काहीं अम्हाँ एक मेंढ़ो पीला नाहीं देता कि अम्हा अपन मीता संग आनंद करूंदेता। तुमचा यहार कड़लो जो किसबिन संगे तुमचा माल खड्डला ज्यौं-हनी अड्डला त्यौं-हनी अपन हुना लिये नगद खाजा दीला। बाबा हुनाचे बलिया होय कड़हो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे। परंतु आनंद करादे और खुश हुआ-दे वाजिब आछे क्योंतो यहार तुमचा भाउद मला आछे तोई जागिया हाजियो सभे तोय मिलयो॥

INDO-ARYAN FAMILY. SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT. (DISTRICT RAIPUR.)

TRANSLITERATION AND TRANSLATION.

Kāī-jāt mānus-kē dū gāg'rā āchhē. Ēhū-sōy idh'lī-nē
A-certain-individual man-of two sons were. Them-from the-younger
bābā-sē bolā-dē, 'hoy baba, dhan jō hō ja mor bā̃tā hō,
the-father-to spoke, 'O father, the-wealth which is which my share may-be,
ām-chō dē.' Tab bābā hun-har-kō apan dhan bā̃ṭiyā. Jugē dīn
me-to give.' Then the-father them-to his-own property divided. Many days
na ṭahā ki idh'lī gāg'rā jamā māl ikaṭṭhā kar dhūr
not passed that the-younger son all property together having-made distant
dēs galā; aur vahā̃ phandī sang dīn gutiyā ap'nō mal
country(-to) went; and there evil-people with days passing his-own property
har'khat jālō. Jab hun sab uṛāv'n-dīlā tab hun dēś-mē̃
wasting became. When he all had-squandered then that country-in
baṛā dukāl paṛē-dī; aur hun-har bhikhārī jālā. Aur hun dēś-kē
a-great famine fell; and he beggar became. And that country-of
ṭhilā-mē̃ ēk lagē gēla ṭhila, jon hun-har-kō apan khētē bar'hā
countrymen-in one near he-went stayed, who him his-own fields-in swine
charāun bōyā. Aur hun-har hun phōsē bar'hā khāy-dī, ap'nē pōṭ
to-feed sent. And he those husks the-swine used-to-eat, his-own belly
khāvā̃ bōlūndē. Kyō? Hūsē kōī kuchh na dēv-dī. Tab hū-sē
will-eat said. Why? To-him anybody anything not used-to-give Then him-to
chēt hēlō, aur khōkhai-dī, 'ām-chō bāp-kē lagē kēdhī majūr-kō
senses became, and thought, 'my father-of near how-many labourers-to
khātō kaṛūrā-sē jugē khājā mivē-dī, aur am bhūkhō marūndō. Am
to-eat food-than more food is-got, and I from-hunger am-dying. I
uṭhūn apan bābā lagē jāūndō aur bōl'vā̃ ki, "hō bābā,
having-arisen my-own father near am-going and I-will-say that, "O father,
am abhār-kē ul'ṭā aur tum-chō sām'nē pāp kēlā. Udāy am apan-kā
I heaven-to opposed and thee-of before sin did. Now I thy
gāg'rā kāyūnī ās'ki nāhī̃. Amhā̃ ap'nē majūr'nī bēdī ēk-kē
son to-be-called so I-am-not. Me thy-own labourers among one-of
sāmān karā." ' Ihār sōch kēlā, hun uṭhūn ap'nē bāp lagē galā.
like make." ' This thought he-made, he having-arisen his-own father near went.
Par hun dūr ṭhāvā̃ āchhē ki hun bāp-nē husē dēkhiyā, dayā kēlā.
But he far-off place-in was that his father him having-seen, pity did.
aur dhāviyā̃ hunū-sē galē poṭāyā, hun chumbiyā. Putra hun-sē
and running him about-the-neck embraced, him kissed. The-son to-him

baliyā, 'hōy bābā, am abhār-kē ulᵊṭā aur tumᵃchō sāmᵃnē pāp kēlā.
spoke, 'O father, I heaven-to opposite and thee before sin did.
Udāy am apan-kā gāgᵃrā kāyānī ēsᵃkī nahī̃.' Bābā apan
Now I thy son to-be-called so not-am.' The-father his-own
naukar-sē baliyā, 'sab-sē nikō chīdarō nigāvā, hunē nisāvā. Aur mũdi
servants-to spoke, 'all-from good clothes bring-out, him-on put. And ring
aur gōṛ-mẽ pānhō nisāvā. Khailā, majā-kēlā. Yahā ām-chō kaṛʰō
and feet-on shoes put. Let-us-eat, merry-let-us-make. This my son
āchhē malā-sanē, hōjī paṛiyō; hajiyō-sanē, tōp miviyō.' Tab hun-har
is having-died, alive came; being-lost-from, again he-is-found.' Then they
majā karī̃ lāgiyā
merriment to-make began.

Hunā-chē uṛʰlō kaṛʰō jō khētē āchhat, tab chaliyā ghar lagē ēilā,
His elder son who in-fields was, then walking house near came,
tab bājā aur nāchā-dē śabad sunēdē. Hunā-chē apan chākar-sē
then music and dancing sound he-heard. He his-own servants-from
ēk-kō apan lagē hā̃kār-kē pā̃chhiyā, 'yahār kāī jāt-āchhē?' Hunā-chē
one his-own near calling asked, 'this what going-on-is?' He
hun-sē bal-dē, 'tum-chā bhaud ēila, hūsē tum-chā bābā-nē nagad
him-to spoke, 'thy brother came, for-him thy father-by good
khājā kēlā; husoy hunā-chē nagad chaṅgā lāhiyā.' Yahār sun uṛʰlō
feast was-made; because him well healthy he-found.' This hearing the-elder
kaṛʰō-nē khunas kēlā aur bhītar nahī̃ yā. Hunar-sē bābā bāhir ēila,
son-by anger was-made and inside not went. Therefore father outside came,
hunā-sē manaū-rālā. Hunā bāp-sē jabāb kēlā, 'dikhā-dē, ām itēk
him-to remonstrating-was. He the-father-to answer did, 'see, I so-many
bachhar-sē tum-chē chākᵃrī karūndē aur kabhuī̃-hō tum-chā hukam na
years-since thy service am-doing and ever-even thy orders not
ṭārū. Aur apan kāhī̃ āmhā̃ ēk mẽṛhō-pīlā nāhī̃ dētā ki
transgressed. And you ever me one sheep-young-one not gave that
amhā apan mītā saṅg ānand kārūndētā. Tum-chā yahār kaṛʰlō jō
I my-own friends with merry night-make. Thy this son who
kisᵃbin sāṅgē tum-chā māl khaīlā jyõ-hanī̃ ailā, tyõ-hanī̃ apan
harlots with thy fortune ate-up as-even he-came, so-even your-Honour
hunā liyē nagad khājā dilā.' Baba hunā-chē baliyā, 'hōy kaṛʰō, tum
him for good feast gave.' The-father him-to spoke, 'O son, thou
sab din am-cho saṅgē āchhē, aur jō-kuchh am-chā āchhē sō sab tum-cha
all days me with art, and whatever mine is that all thine
āchhē, parantu anand-karādē aur khus-huādē vājib āchhē, kyõ-tō yahār
is; but merry-make-to and pleased-to-be proper is, because this
tum-cha bhaud mala āchhē, tōī jāgiyā; hājiyō-sanē, toy milᵃyō.'
thy brother dead was, and-he became-alive; having-been-lost, he is-found.'

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōlī (Thana).
1. One	Yĕk	Ēka	Ēk	Yĕk
2. Two	Dōn	Dōni	Dōn	Dōn
3. Three	Tīn	Tīni	Tīn	Tīn
4. Four	Chār	Chāri	Chār	Chār
5. Five	Pāṭs	Pāṭsa	Pāṭs	Pāṭs
6. Six	Sō	Se	Sāhā	Sa, *or* sā
7. Seven	Sāt	Sāta	Sāt	Sāt
8. Eight	Āṭ	Āṭa	Āṭh	Āṭ
9. Nine	Nōv *or* nav	Navva	Naū	Nav
10. Ten	Dhā	Dhā	Dāhā	Dhā
11. Twenty	Vīs	Vīsa	Vīs	Īs
12. Fifty	Pannās	Pannāsa	Pannās	Pannās
13. Hundred	Śembor	Śambhari	Śambhar	Śambar
14. I	Hāv	Hāvĕ	Mē	Mī, *or* myā
15. Of me	Mojĕ	Ma-gelĕ	Mādzhē; majhī; mādzhā	Mādzā, *or* māndzā
16. Mine	Mojū	Ma-gelī	Mādzhē; majhī; mādzhā	Mādzā, *or* māndzā
17. We	Āmī	Āmraī	Āmhī	Āmī, āpun
18. Of us	Âm-chē	Âm-gelĕ	Âm-tsē; âm-chī; âm-tsā	Âm-tsā
19. Our	Âm-chē	Âm-gelī	Âm-tsē, âm-chī, âm-tsā	Âm-tsā
20. Thou	Tū	Tū	Tū	Tū
21. Of thou	Tujĕ	Tu-gelĕ	Tudzhē; tujhī; tudzhā	Tudzā
22. Thine	Tujĕ	Tu-gelī	Tudzhē; tujhī; tudzhā	Tudzā
23. You	Tumī	Tumraī	Tumhī	Tumī
24. Of you	Tum-chē	Tum-gelĕ	Tum-tsē; tum-chī tum-tsā	Tum-tsā
25. Your	Tum-chē	Tum-gelī	Tum-tsē; tum-chī tum-tsā	Tum-tsā

IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poona).	Varhāḍī Kuṇ'bī (Akola).	Nāgpurī (Nagpur).	Hal'bī (Bastar).	English.
Ēk	Yēk	Ēk	Gōṭok	1. One.
Dōn	Dōn	Dōn	Dui-thāu	2. Two.
Tin	Tin	Tin	Tin	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pā̃ch	Pāṭa	Pā̃ch	Pā̃oh	5. Five.
Sāhā	Sahā; sā	Sāh	Chhaḥ	6. Six
Sāt	Sāt	Sāt	Sāt	7. Seven.
Aṭh	Āṭh	Āṭh	Aṭh	8. Eight.
Naū	Nav	Naū	Nau	9. Nine.
Dāhā	Dahā; dhā	Dāhā	Das	10. Ten.
Vīs	Īs; yīs	Īs, vīs	Bīs	11. Twenty.
Pannās	Pannās	Pannās	Pachās	12. Fifty.
Śambhar	Śambar, śambhar	Śambhar	Sau	13. Hundred.
Mī	Mī	Mī	Muī, mei	14. I
Mādjhā	Mūhā	Māhā, mādhā	Mō-chō	15. Of me.
Mādjhā	Māhā	Māhā, mādhā	Mō-chō	16. Mine.
Āmbī	Āmī	Āmhī	Amī	17. We.
Ām-tjā	Ām-tjā	Ām-tjā	Am-chō, or amar	18. Of us.
Ām-tjā	Ām-tjā	Ām-tjā	Am-chō, or amar	19 Our.
Tū	Tū	Tū	Tui	20. Thou.
Tudjhā	Tuhā	Tuhā, tudjhā	Tu-chō, or tōr	21. Of thee.
Tudjhā	Tuhā	Tuhā, tudjhā	Tu-chō, or tōr	22. Thine.
Tumhī	Tumī	Tumhī	Tum	23. You.
Tum-tjā	Tum-tjā	Tum-tjā	Tum-chō, or tamar	24. Of you.
Tum-tjā	Tum-tjā	Tum-tjā	Tum-chō, or tamar	25. Your.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwār).	Chitpāvanī (Ratnagiri)	Koḷī (Thana).
26. He	Tō	Tō	Tō	Tō
27. Of him	Tā-chē	Tā-gelē	Tē-ṭgō ; tō-chī ; tō-ṭgē	Tyā-ṭgā
28. His	Tā-chē	Tā-gelē	Tē-ṭgō ; tō-chī ; tō-ṭgē	Tyā-ṭgā
29. They	Tē	Tē	Tē ; tyō ; tī	Tē
30. Of them	Tī-chē	Tī-gelē	Tēn-ṭgō ; tēn-chī ; tēn-ṭgē	Tyān-ṭgā
31. Their	Tī-chē	Tī-gelē	Tēn-ṭgō ; tēn-chī ; tēn-ṭgē	Tyān-ṭgā
32. Hand	Hāṭ	Hātu	Hāt	Hāt
33. Foot	Pāyī	Pāvula	Pāy	Pāy
34. Nose	Nāk	Nākā	Nāk	Nāk
35. Eye	Ḍoḷo	Ḍoḷo	Ḍoḷō	Ḍoḷā
36. Mouth	Tonḍ	Tonḍa	Tōnḍ	Tōnḍ
37. Tooth	Dāṭ	Dāntu	Dāṭ	Dānt
38. Ear	Kān	Kānū	Kān	Kān
39. Hair	Kēs	Kēsu	Kēs	Kēs
40. Head	Takli	Māttē	Kapāḷ ; ḍokē	Ḍokā, māthā
41. Tongue	Jib	Jibā	Jibh	Jib
42. Belly	Poṭ	Poṭa	Pōṭ	Pōṭ
43. Back	Pāṭh	Pāṭa	Pāṭh	Pāṭ
44. Iron	Lōkhaṇḍ	Lokhaṇḍa	Lōkhaṇḍ	Lōkaṇḍ
45. Gold	Bhāṅgār	Bhāṭgāra	Sōnā	Sōnā
46. Silver	Rupē	Ruppē	Rupā	Nupa, ṭsāndī
47. Father	Bāpui	Bāppūsu, or āmā	Bāpās	Bāpus, or bāpā
48. Mother	Āvsī	Āvsu	Āīṭ	Āyā, or āis
49. Brother	Bhāv or bāv	Bhāvu	Bhāōṭ	Bhāūs
50. Sister	Bhaiṇ or baiṇ	Bhaiṇi	Bēhᵊṇī	Baiṇ
51. Man	Munis	Manushyu	Mānās	Mānus
52. Woman	Bāil munis	Bāil manushya	Bāyākō	Bāyᵊrō

Marāṭhī (Poona).	Varhāḍī Kuṇ'bī (Akola).	Nāgpurī (Nagpur).	Halbī (Pastar).	English.
Tō	Tō	Tō	Hun, *or* tō	26. He.
Tyā-tsā	Tyā-tsā	Tyā-tsā	Hun-chō, hun-kō, *or* tā-chō	27. Of him.
Tyā-tsā	Tyā-tsā	Tyā-tsā	Hun-chō, hun-kō, *or* tā-chō	28. His.
Tā	Tō; tyā	Tō	Hun-man, *or* tō-man	29. They.
Tyā-tsā	Tyā-tsā; tyāhī-tsā	Tyān-tsā, tyāhī-tsā	Hun-man-chō, *or* tō-man-chō	30. Of them.
Tyā-tsā	Tyā-tsā, tyāhī-tsā	Tyān-tsā, tyāhī-tsā	Hun-man-chō, *or* tō-man-chō	31. Their.
Hāt	Hāt	Hāt	Hāth	32. Hand.
Pāy	Pāy	Pāy	Pāy	33. Foot.
Nāk	Nāk	Nāk	Nāk	34. Nose.
Ḍōḷā	Ḍōyā	Ḍōlā	Ākh	35. Eye.
Tōṇḍ	Tōṇḍ	Tōṇḍ	Mū	36. Mouth
Dāt	Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kāṇ	Kān	38. Ear
Kēs	Kēs	Kēs	Kēs	39. Hair.
Ḍōkē	Ḍōk^a^m	Kapāl	Mūṇḍ	40. Head.
Jibh	Jibh	Jibh	Jib	41. Tongue.
Pōṭ	Pōṭ	Pōṭ	Pōṭ	42. Belly.
Pāṭh	Pāṭh	Pāṭh	Pāṭh	43. Back.
Lōkhaṇḍ	Lōkhāṇḍ; lōkhaṇḍ	Lōkhaṇḍ	Lōhā	44. Iron.
Sōnē	Sōna	Sōnē, sōna	Sōn	45. Gold.
Rupē	Tsāndī, rupa	Tsāndī	Rūp	46. Silver.
Bāp	Bāp; bāvā; bā	Bāp	Bābā	47. Father.
Āi	Māy; mā	Māy	Āyā	48. Mother.
Bhāū	Bhāū	Bhāū	Dādā (*or* bhāi)	49. Brother.
Bahiṇ	Bahīṇ	Bahīṇ	Bōṇo, *or* bāi	50. Sister.
Mannshy	Mānus	Mānus	Mannukh	51. Man.
Stri	Lakāmī; asturī	Bāy^a^kō	Bāiki	52. Woman.

English.	Kōnkaṇī (Kanara).	Kōnkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōṭī (Thana).
53. Wife	Bāil	Bāila	Bāyakō	Bāyᵃkō
54. Child	Bhurgẽ, or burgẽ	Chedũ	Mulᵃgẽ	Pōr
55. Son	Pūt	Pūtu	Mulᵃgē	Sōkᵃrā
56. Daughter	Dhūv	Dhūva	Mulᵃgī; chēḍ	Sōkᵃrī
57. Slave	Gulām	Gulāmu	Gulām	Gulām
58. Cultivator	Beshāgār	Kulambi	Pāyᵃkālō	Śēṭᵃkarī, kulᵃbī
59. Shepherd	Gauḷi	Borkada-rāktalo, or kurba-rāṅgo.	Dhanᵃgar	Dhanᵃgar
60. God	Dēv	Dēva	Dēv	Dēv, Parᵃmēsar
61. Devil	Dēvᵃtgār	Bhūta	Bhūt	Bhūt, saitān
62. Sun	Suryo	Sūryu	Sūrya	Suryā
63. Moon	Chandr	Tsandru	Chandram	Tsānd
64. Star	Neketr	Nakshatra	Tārā	Tsānnī
65. Fire	Udzo	Udzdso	Vistav	Āg
66. Water	Udāk	Udāka	Pāṇi	Pānī
67. House	Ghar	Ghara	Ghar	Ghar
68. Horse	Ghoḍo	Ghoḍo	Ghōḍō	Ghōrā
69. Cow	Gāi	Gāyi	Gāy	Gāy
70. Dog	Suṇẽ	Suṇẽ	Kutrō	Kutᵃrā
71. Cat	Mādgār	Mādzgara	Mādgar	Mādgar
72. Cock	Kombo	Kombo	Kombᵃḍō	Kombᵃrā
73. Duck	Bāsa	Badaka	Baḍak	Batā
74. Ass	Gāḍāv	Gāḍḍava	Gāḍhav	Gāmav
75. Camel	Ūṭṭ, or karẽ	Vaṭṭē	Uṭṭ	Uṭ
76. Bird	Sukṇẽ	Pakshi	Pakshi, or pākhᵃrū	Pākhᵃrū
77. Go	Voṭṭ	Vatta	Dgā	Dgā
78. Eat	Khā	Khā	Khā	Khā
79. Sit	Bos	Baisa	Bēs	Bas

Marāṭhī (Poona).	Varhāḍī Kuṇ^bī (Akola).	Nāgpurī (Nagpur).	Bal^bī (Raipur).	English.
Bāy^bko	Nav^bri; bāy^bko, lakshmī	Bāy^bko	Mēh^brār	53. Wife.
Mūl	Pōr; pōr^bga; lēk	Pōr^bga	Lēkā	54. Child.
Mul^bgā	Pōr^bga	Pōryā	Lēkā	55. Son.
Mul^bgī	Pōr^bgī	Mul^bgī	Lēkī, or lēk	56. Daughter.
Dās	Gulām	Gulām	Kabaḍī	57. Slave.
Śēt^bkarī	Vavar^bvālā; kux^bī	Kir^bsān	Naug^bṛiyā	58. Cultivator.
Dhan^bgar	Dhan^bgar	Dhan^bgar	Chhēlyā	59. Shepherd.
Dēv	Dēv, Īsvar	Dēv	Bhg^bavān	60. God.
Bhūt	Bhūt	Bhūt	Bhūt	61. Devil.
Sūrya	Suryā	Sūry	Bēr	62. Sun.
Chandra	Tsānd; Chandr^bmā	Chandr	Jon	63. Moon.
Tārā	Tsānnī; tārā	Tsānd^bnī	Tārā	64. Star.
Vistū	Istō	Istō	Āg	65. Fire.
Pāṇī	Pānī	Pānī	Pānī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōḍā	Ghōḍā	Ghōḍā	Ghoḍā	68. Horse.
Gāy	Gāy	Gāy	Gāy	69. Cow.
Kutrā	Kutrā	Kutrā	Kukur	70. Dog.
Māṇḍzar	Māḍzar	Māṇḍzar	Bilāī	71. Cat.
Komb^bḍā	Kōm^bḍa	Kōmb^bḍā	Gāñjā	72. Cock.
Badak	Badak	Badak	Bāsā	73. Duck.
Gāḍhav	Gadha; Gadh^bḍē	Gāḍhav	Gadhī, or gadhā	74. Ass.
Uṭṭ	Ūṭ	Ūṭ	Uṭṭ, or hāṭṭ	75. Camel.
Pakshī	Pākh^bṛā	Pakshī	Chirai	76. Bird.
Dzā	Dzāy, Dzā	Dzā	Jā	77. Go.
Khā	Khāy; ṣēv	Khā	Khā	78. Eat.
Bas	Bas	Bas	Bas	79. Sit.

English.	Kōhkaṇī (Kanara).	Kōkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōṭī (Thana).
80. Come	Ye	Yo	Yē	Yē
81. Beat	Mār	Mārī	Mār	Mār
82. Stand	Ubo-rāv	Ub-rā	Ubhō-rēhā	Ubā-rā
83. Die	Mor	Mara	Mar	Mar
84. Give	Di	Di	Dā	Dā, dēe
85. Run	Dhāv, *or* dāv	Dhāvā	Dhāv	Dhāv
86. Up	Vair	Vairi	Var	Var
87. Near	Lāgī	Lāggi	Dzavaḷ	Najik
88. Down	Sakaḷ	Taggu	Khāl^{u}ṭī ; khāl^{u}ṭī ; khāl^{u}ṭā	Hēṭī
89. Far	Poṭa	Dūra	Lāmb	Lāmb
90. Before	Ādī	Phuḍe, mukhārī	Puḍhā	Purā
91. Behind	Paṭī	Mākahi	Māgīṭ	Magārī
92. Who?	Koṇ	Kōṇī	Kōṇ	Kōn
93. What?	Kitō	Itō	Kitā	Kāy
94. Why?	Kityak	Itya	Kī	Kalā, kuṇā-tō
95. And	Āni	Āni	Aṇ^{u}khī	Āni, ān
96. But	Puṇi	Dsālyāri	Paṇ	Pun
97. If	Tar	Dzar	Dzar	Dzar
98. Yes	Voi	Hōy	Hōy	Hōy
99. No	Nā	Nā, nhāī	Nāhī	Nāy
100. Alas	Kaṭā kaṭā	Ayyo	Arōrō	Arōrō, rōy rōy
101. A father	Bāpūi	Ēk bāppāsu	Ēk bāpāś	Bāpus, bāpā
102. Of a father	Bāpāi-chē	Ekā bāpsu-gelē	Bāp^{u}sā-ṭgō, -cbī, -ṭgā	Bāpās-ṭgā
103. To a father	Bāpāik	Ekā bāpsuka	Bāp^{u}sa-kaṭī, bāp^{u}sa-la	Bāpās-lā
104. From a father	Bāpāi-kaḍōn	Ekā bāpsu-kōḍe-thāvnū	Bāp^{u}sā-pāsūṭī	Bāpā-pāsūn
105. Two fathers	Dōn bāpūi	Dog-ṭāṇa bāppūsa	Dōn bāpūś	Dōn bāp(us)
106. Fathers	Bāpūī	Bāppāsa	Bāpūs, *or* bāpāś	Bāp(us)

Marāṭhī (Poona).	Varhāḍī Kuṇ'bī (Akola).	Nāgpurī (Nagpur).	Ha'bī (Bastar).	English.
Yā	Yā	Yā . . .	Āva, āhō . . .	80. Come.
Mār	Mār	Mār	Mār	81. Beat.
Ubhā rāhā . . .	Ubhā rāhā, ubhā rāhy .	Ubhā rāhā . . .	Uṭh	82. Stand.
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dēs	84. Give.
Paḷ	Dhāv; pay . . .	Dhāv	Paṛāva . . .	85. Run.
Var	Vadhar; var; var'ūṭē .	Var	Ūp'rē	86. Up.
Ḍgavaḷ	Ḍgōḍ; ḍgōy; ḍgavaḍ .	Ḍgavaḷ	Lagō . . .	87. Near.
Khāl'	Khāl'tē; khālī . .	Khālī	Khāls	88. Down.
Dūr	Lām; dūr . . .	Dūr	Dūr	89. Far.
Pūrvī	Āndhī; puḍha; mōrē .	Agōdar, pūrvī . . .	Āgē	90. Before.
Māgē	Māgē	Pāṭhī-māgē . . .	Pāṭ-kōtī	91. Behind.
Kōṇ	Kōn	Kōn	Kōn	92. Who.
Kāy	Kāy	Kāy	Kāy	93. What.
Ka . .	Kamhun; kamtūn . .	Kahtūn	Kāy-kājē . . .	94. Why.
Āṇi . . .	Ākhin; āṇi; an . .	Āṇi	Aur, aru . . .	95. And.
Paraṇtu	Pan	Paraṇtu . . .	.....	96. But.
Ḍgar . . .	Ḍgar	Ḍgar	.....	97. If.
Hōy	Hō; bara; bēs . . .	Hōy	Hōy, hā	98. Yes.
Nāhī	Nāhī	Nāhī	Nāḷ, nahī . . .	99. No.
Arārē	Arē; arē bāpā rē . .	Arārē	Āhā	100. Alas.
Ēk bāp	Bāvā; bā . . .	Bāp	Būbā	101. A father.
Ēk bāpā-ṭyā . . .	Bāvā-ṭyā	Bāpā-ṭyā	Būbā-chō . . .	102. Of a father.
Ēk bāpās . . .	Bāvā-lā	Bāpās	Būbā-kē . . .	103. To a father.
Ēk bāpā-pāsūn . .	Bāvā-ḍgōḍun . . .	Bāpā-pāsūn . . .	Būbā-lagē-lē . . .	104. From a father.
Dōn bāp	Dōn bāp	Dōn bāp	Dui būbā . . .	105. Two fathers.
Bāp	Bāp	Bāp	Bābā-man . . .	106. Fathers.

English.	Kōnkaṇī (Kanara).	Kōnkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
107. Of fathers	Bāpāĩ-chẽ	Bāpsĩ-gelẽ	Bāpᵊsān-ṭṣō, -chi, -ṭṣẽ	Bāpᵊsāu-ṭṣẽ, bāpẽs-ṭṣẽ
108. To fathers	Bāpāĩk	Bāpsĩka	Bapᵊsān-lā, bāpᵊsānā	Bāpẽs-nā
109. From fathers	Bāpāĩ-kaḍtu	Bāpsĩ-kaḍe-thāvnũ	Bāpᵊsẽ-pāshṭĩ	Bāpẽs-pāsūn, -pun
110. A daughter	Yēk dhāv	Ēki dhūva	Chēḍ	Sōkᵊrī
111. Of a daughter	Dhuvo-chẽ	Ekā dhuvo-chẽ	Mulᵊgī-ṭṣō, -chi, -ṭṣẽ	Sōkᵊri-ṭṣẽ
112. To a daughter	Dhuvēk	Ekā dhuvēka	Mulᵊgīs; chēḍīs	Sōkᵊri-lā, sōkᵊrīs
113. From a daughter	Dhuvo-kaḍūn	Ekā dhuvo-kaḍe-thāvnũ	Mulᵊgī-pāshṭĩ; chēḍī-pāshṭĩ	Sōkᵊri-pāsūn
114. Two daughters	Dōn dhuvō	Dog-ḍṣāṇa dhuvo	Dōghi mulᵊgyō; dōghi-chēḍī	Dōn sōkᵊryā
115. Daughters	Dhuvō	Dhuvo	Mulᵊgyō; chēḍī	Sōkᵊryā
116. Of daughters	Dhuvā-chẽ	Dhuvā-gelẽ	Mulᵊgyā-ṭṣō, -chi, -ṭṣẽ	Sōkᵊryā-ṭṣẽ
117. To daughters	Dhuvāk	Dhuvāka	Mulᵊgyān-lā	Sōkᵊryān-nā
118. From daughters	Dhuvā-kaḍūn	Dhuvā-kaḍe-thāvnũ	Mulᵊgyā-pāshṭĩ	Sōkᵊryā-pāsūn
119 A good man	Yēk boro munis	Ēku baro manushyu	Tsāṅgᵊlō māṇūs	Barā mānus
120. Of a good man	Yekā boryā munᵊśā-chẽ	Ekā baryā manushyā-gelẽ	Tsāṅgᵊlē māṇᵊsā-ṭṣẽ	Baryā mānᵊsā-ṭṣẽ
121. To a good man	Yekā boryā munᵊśāk	Ekā baryā manushyāka	Tsāṅgᵊlē māṇᵊsā-lā	Baryā mānᵊsā-lā
122. From a good man	Yekā boryā munᵊśā-kaḍūn	Ekā baryā manushyā-kaḍe-thāvnũ	Tsāṅgᵊlē māṇᵊsā-pāshṭĩ	Baryā mānᵊsā-pāsūn
123. Two good men	Dōn bore munis	Dog-ḍṣāṇa baro manushya	Dōghē tsāṅgᵊlē māṇūs	Dōn barē mānus
124. Good men	Bore munis	Baro manushya	Tsāṅgᵊlē māṇūs	Barē mānus
125. Of good men	Borē munᵊśā-chẽ	Baryā manushyā-gelẽ	Tsāṅgᵊlē māṇᵊsān-ṭṣō, -chi, -ṭṣẽ	Barē mānᵊsān-ṭṣẽ
126. To good men	Borē munᵊśāk	Baryā manushyāka	Tsāṅgᵊlē māṇᵊsān-lā	Barē mānᵊsān-nā
127. From good men	Borē munᵊśā-kaḍūn	Baryā manushyā-kaḍe-thāvnũ.	Tsāṅgᵊlē māṇᵊsā-pāshṭĩ	Barē mānᵊsā-pāsūn
128. A good woman	Yēk bori bāil munus	Ēki bari bāil-manushya	Tsōkhōṭ hāyākō	Barī bāyᵊkā
129. A bad boy	Yēk pāḍ burgo	Ēku vāiṭa chedku	Vāiṭ bōḍyō	Vāiṭ pōryā
130. Good women	Borī bāil munᵊśā	Baryo bāil-manushyo	Tsōkhōṭ hāyākō	Baryā bāyᵊkā
131. A bad girl	Yēk pāḍ chedū	Ēki vāiṭī tsalli	Vāiṭ chēḍ	Vāiṭ pōrī
132 Good	Borē	Baro, bari, barē	Tsōkhōṭ	Barā, tsukōṭ
133. Better	Bōv borē	Jāsti baro; ṭṣaḍ baro	Pushkaḷ tsōkhōṭ	Tyā-ī barā

Marāṭhī (Poona).	Varhāḍī Kunbī (Akola).	Nāgpurī (Nagpur).	Halbī (Bastar).	English.
Bāpā̃-tsā	Bāpā-tsa, bāpāī-tsa	Bāpān-tsā, bapāhī-tsā	Bābā-man-chō	107. Of fathers.
Bāpā̃s	Bāpā-lā; bāpāī-lo	Bāpā̃s, bāpāhīs	Bābā-man-kō	108. To fathers.
Bāpā̃-pāsūn	Bāpā-dzōdun	Bāpā̃-pāsūn	Bābā-man-lagē-lō	109. From fathers.
Ēk mulᵃgī	Pōrᵃgī	Porᵃgī	Lēkī	110. A daughter.
Ēk mulī-tsā	Pōrᵃgī-tsā	Pōrī-tsā	Lēkī-chō	111. Of a daughter.
Ēk mulīs	Pōrī-lō	Pōrīs	Lēkī-kō	112. To a daughter.
Ēk mulī-pāsūn	Pōrī-dzōdun	Pōrī-pāsūn	Lēkī-lagē-lō	113. From a daughter.
Dōn mulī	Dōn pōrī	Dōn pōrī	Dui gōṭā lēkī	114. Two daughters.
Mulī	Pōrī	Pōrī	Lēkī-man	115. Daughters.
Mulī-tsā	Pōrī-tsa; pōrihī-tsa	Pōrī-tsā	Lēkī-man-chō	116. Of daughters.
Mulī̃s	Pōrī-lō, pōrihī-lō	Pōrīs	Lēkī-man-kō	117. To daughters.
Mulī-pāsūn	Pōrī-dzōdun, pōrihī-dzōdun	Pōrī-pāsūn	Lēkī-man-lagē-lō	118. From daughters.
Ēk tsāṅgᵃla manushy	Bhalā mānus	Ēk tsāṅgᵃlā mānus	Naṅgad manukh	119. A good man.
Ēk tsāṅgᵃlyā manushyā-tsā	Bhalyā mānᵃsā-tsā	Ēkā tsāṅgᵃlyā mānᵃsā-tsā	Naṅgad manukh-chō	120. Of a good man.
Ēk tsāṅgᵃlyā manushyās	Bhalyā mānᵃsā-lō	Ēkā tsāṅgᵃlyā mānᵃsās	Naṅgad manukh-kō	121. To a good man.
Ēk tsāṅgᵃlyā manushyā-pāsūn	Bhalyā mānᵃsā-dzōdun	Ēkā tsāṅgᵃlyā mānᵃsā-pāsūn	Naṅgad manukh-lagē-lō	122. From a good man.
Dōn tsāṅgᵃlī̃ manushyē̃	Dōn bhalē mānᵃsa	Dōn tsāṅgᵃlē mānus	Dui gōṭā naṅgad manukh	123. Two good men.
Tsāṅgᵃlī̃ manushyē̃	Bhalē mānᵃsa	Tsāṅgᵃlē mānus	Naṅgad manukh-man	124. Good men.
Tsāṅgᵃlyā manushyā̃-tsā	Bhalyā mānᵃsā(hi)-tsā	Tsāṅgᵃlyā mānᵃsān-tsā	Naṅgad manukh-man-chō	125. Of good men.
Tsāṅgᵃlyā manushyā̃s	Bhalyā mānᵃsā(hi)-lō	Tsāṅgᵃlyā mānᵃsā̃s	Naṅgad manukh-man-kō	126. To good men.
Tsāṅgᵃlyā manushyā̃-pāsūn	Bhalyā mānᵃsā(hi)-dzōdun	Tsāṅgᵃlyā mānᵃsā̃-pāsūn	Naṅgad manukh-man-lagē-lō.	127. From good men.
Ēk tsāṅgᵃlī strī	Tsōkhōṭ lakshmī	Ēk tsāṅgᵃlī bāyᵃkō	Naṅgad bāīṭ	128. A good woman.
Ēk vāīṭ mulᵃgā	Kharāb pōrᵃga	Ēk vāīṭ mulᵃgā	Badᵃmās lēkā, phandī lēkā	129. A bad boy.
Tsāṅgᵃlyā striyā	Bhalyā lakshmyā	Tsāṅgᵃlyā bāyᵃkā	Naṅgad bāīṭ-man	130. Good women.
Ēk vāīṭ mulᵃgī	Kharāb pōrᵃgī; buri pōrᵃgī; gāndī pōrᵃgī.	Ēk vāīṭ pōrᵃgī	Badᵃmās lēkī	131. A bad girl.
Tsāṅgᵃlī̃	Tsōkhōṭ, ābuā; tsāṅgᵃlā	Tsāṅgᵃlā	Naṅgad	132. Good.
Adhik tsāṅgᵃlī̃	Adhik tsōkhōṭ	Tyāhēn tsāṅgᵃla	Khabē naṅgad	133. Better.

English.	Kōṅkaṇī (Kanara).	Kaṅṭaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
134. Best	Bavu-ṭa borẽ	Uttam ; ata baro; bhō baro	Sag^{a}ḷē̃t ṭōkhāṭ	Sag^{a}lyā-ṭī (or dzak^{a}lyān) barā.
135. High	Vair	Uṇṭa	Uṇṭa	Uṇṭa
136. Higher	Tā-chẽ vair	Ṭsaḍ uṇṭa	Pushkaḷ uṇṭa	Tyā-ṭī vṇṭa
137. Highest	Bavu-ṭa vair	Ati uṇṭa	Sag^{a}ḷē̃t uṇṭa	Sag^{a}lyā-ṭī uṇṭa
138. A horse	Ghoḍo	Ēkn ghoḍo	Ghoḍō	Ghōrā
139. A mare	Ghoḍī	Ēki ghōḍi	Sāṇḍ^{a}ṇī	Ghōrī
140. Horses	Ghoḍe	Ghoḍe	Ghoḍē	Ghōrē
141. Mares	Ghoḍiyō	Ghōdyo	Ghōḍyō	Ghōryā
142. A bull	Yēk bōil	Ēka bailu	Bail	Bail
143. A cow	Yēk gāi	Ēki gāyi	Gāy	Gāy
144. Bulls	Bōil	Bailu	Bail	Bail
145. Cows	Gāyō	Gāyyo	Gāyī	Gāyā
146. A dog	Yēk suṇẽ	Ēk suṇẽ	Kutrō	Kut^{a}rā
147. A bitch	Yēk kor^{a}gẽ	Ēk bāil suṇẽ	Kutri	Kut^{a}rī
148. Dogs	Suṇī	Suṇī	Kutrē	Kut^{a}rē
149. Bitches	Kor^{a}gī	Bāil suṇī	Kutryō	Kut^{a}ryā
150. A he-goat	Yēk bok^{a}ḍo	Ēku bokkōḍu	Bak^{a}rō	Bak^{a}rā
151. A female goat	Yēk bok^{a}ḍī	Ēki bokḍi	Bak^{a}ri ; bōḷī	Bak^{a}rī
152. Goats	Bok^{a}ḍe	Bokkaḍa	Bak^{a}rē ; bōkaḍ	Bak^{a}rē
153. A male deer	Yēk dārlẽ chitāḷ	Ēka dārlẽ chutaṇa	Har^{a}ṇā	Haran
154. A female deer	Yēk bāulẽ chitāḷ	Ēka bāilẽ chitala	Hariṇ	Har^{a}ṇī
155. Deer	Chut^{a}lā	Chutlā	Hariṇē	Haran
156. I am	Hāy sāẽ	Hāyā āsā	Mē sā	Mī hāy
157. Thou art	Tū āsāi	Tū āsa	Tū sas	Tū hāy^{a}ā, or hās
158. He is	To āsā	To āsa	Tō sā	Tō hāy
159. We are	Āmī āsāv	Āmmī āsati	Āmhī sā	Āmī hāv
160. You are	Tumī āsāt	Tummī āsati	Tumhī sā	Tumī hā

Marāṭhī (Poona).	Varhāḍī Kaṇbī (Akola).	Nāgpurī (Nagpur).	Halbī (Bastar).	English.
Uttam	Samᵃdyāt ṭgōkhōṭ	Sagᵃlyā-hūn ṭgāngᵃla	Jugē nāgad	134. Best.
Uṅcā	Uṅcu	Uṅcā	Ḍeng	135. High.
Adhik uṅcā	Adhik uṅcā	Tyā-ṭhyā-hūn uṅcā	Khubē ḍēng	136. Higher.
Atiśay uṅcā	Samᵃdyāt uṅcā	Sagᵃlyā-hūn uṅcā	Jugē ḍēng	137. Highest.
Ēk ghōḍā	Ghōḍā ; ghōḍᵃma	Ēk ghōḍā	Ghōḍa	138. A horse.
Ēk ghōḍī	Ghōḍī	Ēk ghōḍī	Ghōḍi	139. A mare.
Ghōḍē	Ghōḍē	Ghōḍē	Khubē ghōḍā	140. Horses.
Ghōḍyā	Ghōḍyā	Ghōḍyā	Khubē ghōḍī	141. Mares.
Ēk bail	Bail ; gōṇā	Ēk bail	Bailā, or bailā	142. A bull.
Ēk gāy	Gāy	Ēk gāy	Gāy	143. A cow.
Bail	Bail	Bail	Khubē bailā	144. Bulls.
Gāyā	Gāyī	Gāyī	Khubē gāy	145. Cows.
Ēk kutrā	Kutra; kutalḍu	Ēk kutrā	Kukur	146. A dog.
Ēk kutrī	Kutrī	Ēk kutrī	Kutrī	147. A bitch.
Kutrē	Kutᵃrē	Kutrē	Khubē kukur	148. Dogs.
Kutryā	Kutᵃryā	Kutryā	Khubē kutrī	149. Bitches.
Ēk bakᵃrā	Bakᵃrā ; bōkᵃḍyā	Bakᵃrā	Bokᵃra	150. A he-goat.
Ēk mēṇḍhī	Ṣēḍḷī ; bakᵃrī	Bakᵃrī	Chhōrī	151. A female goat.
Bakᵃrē	Bakᵃrē ; bōkᵃḍē	Bakᵃrē	Khubē bōkᵃrā	152. Goats.
Ēk haṇiṇ	Kayīṭ	Hanan	Hiᵃnā	153. A male deer.
Ēk kāḷᵃrīṇ	Hanᵃṇī	Hanᵃnī	Mrugī, or hanᵃnī	154. A female deer.
Haṇiṇ	Hanan	Hanᵃnē	Khubē hiᵃnā	155. Deer.
Mī āhē	Mī āhē, hāyē, or rhay	Mī āhē, or āhō	Mui āsē	156. I am.
Tū āhēs	Tū āhē(e), or hāyē	Tu āhē(s)	Tui āsis	157. Thou art.
Tō āhē	Tō āhē, or hāy	Tō āhē	Hua āsē	158. He is.
Āmhī āhē	Āmī āhō, or hāō	Āmhī āhē	Hani āsī	159. We are.
Tumhī āhāt	Tumī āhā, or hā	Tumhī āhā	Tumī āsgs	160. You are.

English.	Kōṭkaṣi (Kasara).	Kōṭkaṣi (Karwar).	Chēpāvali (Ratnagiri).	Kōji (Thana).
161. They are	Te āsāt	Te āsati	Tē sat	Tē hān, *or* hāt
162. I was	Hẽv āsulõ	Hẽvẽ āsāllõ	Mẽ salẽ	Mī hōtī
163. Thou wast	Tũ āsullēi	Tũ āsāllo	Tũ salēs	Tũ hotās, *or* vhatās
164. He was	Te āsullo	Te āsāllo	Tē salē	Tē hotā, *or* vhatā
165. We were	Āmī āsulīe	Āmmī āsāille	Āmhī salẽ	Āmī hōtũ, *or* vhatũ
166. You were	Tumī āsulle	Tumamī āsāille	Tumhī salēt	Tumī hotẽv, hotēs, *or* vhatā
167. They were	Te āsulle	Te āsāille	Tē salī	Tē hotē
168. Be	Āsũ	Ātta, rava	Ātā, hō	Hō, as
169 To be	Ās-chẽ, āsõk	Ās-chẽ	Sauā	As^a^ũ, hō-nẽ
170. Being	Āsat	Āstamẽ	Sātẽ	Hōt, āsat
171. Having been	Āsūn, āsen	Āsūnũ	Sālẽ-sātẽ, sōy^a^ī	Hōūn-ẽ
172. I may be	Hāvẽ urye	Hẽvẽ āyeda	Mẽ sēn	Mī āsan
173. I shall be	Hāv urtolõ	Hẽvẽ āssanẽ	Mẽ sēn	Mī āsan
174. I should be	Hāvẽ uru-dāsi	Hẽvẽ ās-kādga	As^a^ār salẽ, mẽ sāivẽ	Mī asāvā-jsā
175. Beat	Mār	Māri	Mār	Mār
176. To beat	Mār-chõ	Mār-chẽ	Mār^a^yō	Mār-nẽ
177. Beating	Mārit	Mārita	Mārit	Mārit
178. Having beaten	Mārūn	Mārnẽ	Mār^a^ūl	Mārun-ẽ
179. I beat	Hẽv mārtẽ	Hẽvẽ mārtẽ	Mẽ mār^a^tẽ	Mī mār^a^tẽy
180. Thou beatest	Tũ mārtāi	Tũ mārtā	Tũ mār^a^tēs	Tũ mār^a^tēs
181. He beats	Te mārtā	Te mārtā	Tē mār^a^tē	Tē mār^a^tē
182. We beat	Āmī mārtāũ	Āmmī mārtāti	Āmhī mār^a^tō	Āmī mār^a^tẽv
183. You beat	Tumī mārtāt	Tummī mārtāti	Tumhī mār^a^tā	Tumī mār^a^tā
184. They beat	Te mārtāt	Te mārtāti	Tē mār^a^tat	Tē mār^a^tān, *or* mār^a^tāt
185. I beat (*Past Tense*)	Hāvẽ mārlẽ	Hẽvẽ mārlẽ	Mẽ mār^a^lẽ *or* māy^a^rẽ	Mīnī mār^a^lẽ
186. Thou beatest (*Past Tense*).	Tuvẽ mārlẽ, *or* -lẽy	Tũvẽ mārlẽ	Tũ mār^a^lēs *or* māy^a^rẽs	Tumī mār^a^lẽs
187. He beat (*Past Tense*)	Tāṇẽ mārlẽ	Tāṇẽ mārlẽ	Tāṇin mār^a^lān *or* māy^a^rẽ	Tyā-nī mār^a^lā

Marāṭhī (Poona).	Varhāḍī Kuṇᵃbī (Akola).	Nāgpurī (Nagpur).	Halᵃbī (Bastar).	English.
Tē āhēt	Tē āhē(t) *or* hāyēt	Tē āhēt	Hunī āsē, *or* āsē	161. They are.
Mī hōtō	Mī hōtō, *or* vhatō	Mī hōtō	Mui ralē	162. I was.
Tū hōtās	Tū hōtā, *or* vhatā	Tū hōtā	Tui ralā, *or* ralē	163. Thou wast.
Tō hōtā	Tō hōtā, *or* vhatā	Tō hōtā	Hun ralā, ralē, *or* ralō	164. He was.
Āmhī hōtō	Āmī hōtō, *or* vhatō	Āmhī hōtō	Hamī ralē	165. We were.
Tumhī hōtā	Tumī hōtā, *or* vhatā	Tumhī hōtā	Tumī ralā, *or* ralāu	166. You were.
Tē hōtē	Tē hōtā, *or* vhatā	Tē hōtē	Hun-man ralē	167. They were.
Hō	Hō; hōy; vhay	Hōna	Hōun (?)	168. Be.
Hōṇē	Aᵃna, hōna; vhana	Hōna		169. To be.
Hōt	Hōt	Hōt		170. Being.
Hōūn	Hōūn	Hōūn	Hōun	171. Having been.
Mī vhāvē	Mī asēl; mī vhail	Mī asal	Mui hōēndē, *or* hōindē	172. I may be.
Mī hōīn	Mī asēl; mī vhail	Mī asīn	Mui hōēndē	173. I shall be.
Mī vhāvē	Mī asāva; mī vhāva	Mī aᵃla pāhijē	Mun hōēndē	174. I should be.
Mār	Mār, mārā	Mār	Mār	175. Beat.
Mārᵃṇē	Mārᵃna	Mārᵃna	Mārᵃnā	176. To beat.
Mārlō	Mārat	Mārat	Mārᵃtōr	177. Beating.
Mārūn	Mārūn; mārᵃyī-var	Mārūn	Mārun-bhāū	178. Having beaten.
Mī mārᵃlē	Mī mārᵃtō	Mī mārᵃtō	Mui mārē-ē	179. I beat.
Tū mārᵃtōs	Tū mārᵃtā, *or* mārᵃtō	Tū mārᵃtō	Tui mārᵃtā	180. Thou beatest.
Tō mārᵃtō	Tō mārᵃtō	Tō mārᵃtō	Hun mārē-ē	181. He beats.
Āmhī mārᵃtō	Āmī mārᵃtō	Āmhī mārᵃtō	Hamī mārē-ē	182. We beat.
Tumhī mārᵃtā	Tumī mārᵃtā	Tumhī mārᵃtā	Tumī mārᵃtāē	183. You beat.
Tē mārᵃtāt	Tē mārᵃtat, *or* mārᵃtāt	Tē mārᵃtāt	Hunī mārē-ē, *or* mārᵃsat	184. They beat.
Mī mārᵃlē	Myā mārᵃla	Myā mārᵃla	Mai mārᵃlē	185. I beat (*Past Tense*).
Tū mārᵃlēs	Tyā mārᵃla	Tyā mārᵃla	Tui mārᵃlīs	186. Thou beatest (*Past Tense*).
Tyā-nē mārᵃlē	Tyā-na mārᵃla	Tyā-na mārᵃla	Hun mārᵃlā	187. He beat (*Past Tense*).

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Karwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
188. We beat (*Past Tense*)	Āmī mārlẽ	Āmmī mārlẽ	Āmhī mārᵉlẽ *or* māyᵃrẽ	Āmī mārᵉlā
189. You beat (*Past Tense*)	Tumī mārlẽ	Tummī mārlẽ	Tumhī mārᵉlāt *or* māyᵃrẽt	Tumī mārᵉlẽ
190. They beat (*Past Tense*)	Tāṇī mārlẽ	Tānnī mārlẽ	Tyāṇī mārᵉlẽ *or* māyᵃrẽ	Tyāṇḍgun mārᵉlẽ
191. I am beating	Hẽv māritī āsẽ	Hẽvā māritā āsā	Mẽ mārᵉṭẽ-sẽ	Mī mārīt hẽy
192. I was beating	Hẽv māritī āsuṭlẽ	Hẽvā māritā āsẽṭlẽ	Mẽ mārit salẽ	Mī mārᵉtīṭẽ, *or* mārit hōtī
193. I had beaten	Hāvẽ mārulẽ	Hẽvẽ mārlelẽ	Mẽ mārᵉlẽ salẽ	Mī-na mārᵉlā hōtā, *or* mārlᵉtẽ
194. I may beat	Hāvẽ mārīyẽ	Hẽvẽ māryāẽn	Mẽ kōḍᵃlātari mārīn	Mī mārīn
195. I shall beat	Hẽv mārīn	Hẽvā mārīnā	Mẽ mārīn	Mī mārīn
196. Thou wilt beat	Tũ mārtalōi	Tũ mārtalo	Tũ mārᵉtīl	Tū mārᵉtīl
197. He will beat	To mārtalo	To mārtalo	Tō mārīl	Tō mārīl
198. We shall beat	Āmī mārtale	Āmmī mārtale	Āmhī mārū	Āmī mārū
199. You will beat	Tumī mārtale	Tummī mārtale	Tumhī mārāl	Tumī mārāl
200. They will beat	Te mārtale	Te mārtale	Tē mārᵉtīl	Tē mārᵉtīl
201. I should beat	Hāvẽ mārī-ḍẽi	Hẽvẽ mār-kāḍẽa	Mẽ mārᵉrẽ	Mīna mārāvẽ
202. I am beaten	Mākā mārlẽ	Mākkā mārlo	Mā-lā mārᵉḷẽat	Ma-lā mārᵉtān
203. I was beaten	Mākā mārillẽ	Mākkā mārlele	Mā-lā mārᵉlẽ, mā-lā māyᵃrẽ	Ma-lā mārᵉlẽ
204. I shall be beaten	Mākā mārtale	Mākkā mārlīḍa	Mā-lā mārᵉtīl	Ma-lā mārᵉtīl
205. I go	Hẽv vetẽ	Hẽvā vattẽ	Mẽ ḍzātẽ	Mī ḍzātẽy
206. Thou goest	Tũ vetāi	Tũ vattā	Tũ ḍzātẽs	Tū ḍzātẽs
207. He goes	To vetā	To vattā	Tō ḍzātẽ	Tō ḍzātẽ
208. We go	Āmī vetẽv	Āmmī vattāti	Āmhī ḍzātẽ	Āmī ḍzātẽv
209. You go	Tumī vetāt	Tummī vattāti	Tumhī ḍzātā	Tumī ḍzātā
210. They go	Te vetāt	Te vattāti	Tē ḍzātẽat	Tē ḍzātān, *or* ḍzātāt
211. I went	Hẽv gelũ	Hẽvā vaṭṇugelẽ	Mẽ gelẽ	Mī gelũ, *or* jelũ, etc.
212. Thou wentest	Tũ geloi	Tũ vaṭṇugelo	Tũ gēlēs	Tū gēlās
213. He went	To gelo	To vaṭṇugelo	Tō gelo	Tō gēlā
214. We went	Āmī gele	Āmmī vaṭṇugelo	Āmhī gēlẽ	Āmī gēlũ

Marāṭhī (Poona).	Varhāḍī Kuṇᵘbī (Akola).	Nāgpurī (Nagpur).	Halᵘbī (Bastar).	English.
Āmhī mārᵘlẽ	Āmhī mārᵘla	Āmhī mārᵘla	Hamī mārᵘlā	188. We beat (*Past Tense*).
Tumhī mārᵘlẽ	Tumhī mārᵘla	Tumhī mārᵘla	Tumī mārᵘlās	189. You beat (*Past Tense*).
Tyẽ-nī mārᵘlẽ	Tyābī-na mārᵘla	Tyābā-na mārᵘla	Hun-man mārᵘlā	190. They beat (*Past Tense*).
Mī mārīt āhẽ	Mī mārat āhẽ	Mī mārat āhẽ	Mui mārᵘtē (āsē), *or* mārun ralē.	191. I am beating.
Mī mārīt hotẽ	Mī marat hotẽ	Mī mārat hotẽ	Mui mārᵘtē ralē	192. I was beating.
Mī mārᵘlẽ hōtẽ	Mī mārᵘla hōta	Mī mārᵘla āhẽ	Mui mārᵘlī	193. I had beaten.
Mī mārāvẽ	Mī māril	Myā mārāva	Mui mārēndē	194. I may beat.
Mī mārīn	Mī māril	Mī mārin	Mui mārēndē	195. I shall beat.
Tū mārᵘsīl	Tū mārᵘsīn	Tū mārᵘsīl	Tui mārᵘel, *or* mārᵘdis	196. Thou wilt beat.
Tō māril	Tō mārin, *or* māral	Tō māral	Hun mārēdē	197. He will beat.
Āmhī mārū	Āmhī mārū	Āmhī māru	Hamī mārᵘvā, *or* mārēndē	198. We shall beat.
Tumhī māral	Tumhī mārᵘsān, *or* māral	Tumhī māral	Tumī mārātē, *or* mārēndē	199. You will beat.
Tē mārᵘsīl	Tē mārᵘsīn	Tē mārᵘsīl	Hun-man mārᵘdē, *or* mārēndē.	200. They will beat.
Mī mārāvẽ	Mī mārāva	Myā mārāva	Mui mārēndē	201. I should beat.
Malā mārᵘlẽ āhẽ	Ma-lē mārᵘtō	Madz mārᵘla āhē	Mō-kē mārbā āsat	202. I am beaten.
Malā mārᵘlẽ hōtẽ	Ma-lē mārᵘla	Madz mārᵘla hōtā	Mō-kē mārᵘlāē	203. I was beaten.
Mī mārᵘla-dzain	Ma-lē mārᵘsīl	Madz māral	Mō-kē mārᵘbā ē	204. I shall be beaten.
Mī dzātẽ	Mī dzātō	Mī dzātō	Mui jāyasē	205. I go.
Tū dzātōs	Tō dzātē	Tē dzātō(s)	Tui jāsē	206. Thou goest.
Tō dzātō	Tō dzātō	Tō dzātō	Hun jāyasē	207. He goes.
Āmhī dzātō	Āmhī dzātō	Āmhī dzātō	Hamī jāūsē	208. We go.
Tumhī dzātā	Tumhī dzātā	Tumhī dzā(-tā)	Tumī jāvāsīs	209. You go.
Tē dzātāt	Tē dzātat	Tē dzātat	Hun-man jāsat	210. They go.
Mī gēlō	Mī gēlᵘtō; mī gēlō	Mī gēlō	Mui gēlō	211. I went.
Tū gēlās	Tū gēlā	Tū gēlā(s)	Tui gēlīs	212. Thou wentest.
Tō gēlā	Tō gēlā	Tō gēlā	Hun gēlō	213. He went.
Āmhī gēlō	Āmhī gēlo	Āmhī gēlō	Hamī gēlū	214. We went.

English.	Kōṅkaṇī (Kanara).	Kōṅkaṇī (Kārwar).	Chitpāvanī (Ratnagiri).	Kōḷī (Thana).
215. You went . . .	Tumī gele . . .	Tummī vaṅgugele . .	Tumhī gēlā, *or* gēlēt .	Tumī gēlā . . .
216. They went . .	Tē gele	Te vaṅgugele . . .	Tē gēlē	Tē gēlē . . . .
217. Go	Voṭā	Vaṅga	Dzā	Dzā . . . .
218. Going . . .	Vechē	Vaṅgata	Dzāt	Dzāt . . . .
219. Gone . . .	Gello	Gello	Gēlēlō	Gēlēlā . . . .
220. What is your name? .	Tujē nāv kitē? . .	Tu-gelē nāvā ittē? . .	Tudzhā nāv kitē? . .	Tudzā nāv kāy? . .
221. How old is this horse?	Hyā ghoḍyāk kitlī varsā? .	Ho ghoḍo kitlyā prāye-tso?	Hō ghaḍē-lā kiti varsā sat?	Ō ghōrā kavᵊrē umᵊrī-tsō hāy?
222. How far is it from here to Kashmir?	Hāṅgāthāvn Kāsmīrāk kitlī pōṭa?	Hāg-thāvnū Kāsmīrāka kitlē dhūr āssa?	Ēṭhāṭhī Kāśmir kiti lāmb sō?	An-sī Kāsmīr kavᵊrā lāmb hōyᵊl?
223. How many sons are there in your father's house?	Tujyā bāpāi-chyā gharāṅt kitle pūt āsāt?	Tugelyā bāpangelyā gharā kitle dzāṅā pūta āsanī?	Tujhō bāpᵊsā-chē gharāt kitī bāyjyā sat?	Tudzē bāpās-tsō gharān kavᵊrē sōkᵊre hāu?
224. I have walked a long way to-day.	Āḍē hāv lāmb vāṭ ṭsalilā .	Aji bāvā sobāri vāṭa ṭsamkalī.	Mē ādz pushkal lāmb ṭsalᵊlō	Ādz mī lōvᵊsā dūr jōlᵊlī .
225. The son of my uncle is married to his sister.	Mojyā māvᵊlyā-tso pāt tā-chyā boiṭi-lāgī kājār ḍzālā.	Magelyā bapolyāgelo pūtu tāgelyā bhaiṭpika lagnā ḍzālli.	Tē-chyā bēhᵊṇīlī majbyā ṭselᵊtē-chyā bōḍyā-ṭsā varhāḍ ḍzhālī sē.	Mādzē kākā-tsō sōkᵊryā-tsō lagn tyā-tsō bāinī-sī ḍzhaila.
226. In the house is the saddle of the white horse.	Gharāṅt dhovyā ghoḍyā-chē jīn āsā.	Gharāntū tyā dhāvyā ghoḍyāgelē jīnā āssa.	Tē pāṇḍᵊrē ghaḍē-tsī jīn tē gharāt sē.	Pāṇḍē ghōryā-tsā jīn ghsarān hāy.
227. Put the saddle upon his back.	Tā-chyā pāṭhīr jin ghāl .	Tajiyā phāṭṭiri jinā ghāli .	Tēchyā pāṭhī-var tā jīn ghāla (*or* ṭsadhay).	Tyā-tsō pāṭhī-var jīn ghāl .
228. I have beaten his son with many stripes.	Hāvē tā-chyā puṭāk ḍzāyᵊta mār mārᵊle.	Hāvē tāgelyā puttāka sobāri korde mārle.	Mē tā-chē mulᵊgē-lā pushkal ṭsābuk māyᵊrē.	Mī-na tyā-tsō sōkᵊryā-lā marād phayᵊkē dilē.
229. He is grazing cattle on the top of the hill.	Tō gaḍyā-chyā takᵊlēr gorvāk ṭsarailā.	To tyā guḍyā-chyā turyēri gorvāka ṭsarait āssa.	Tyā ṭēkᵊḍyā-chē māthē-var tō gurā ṭsaᵊviobē sē.	Tō ḍongᵊrā-tsā māthyā-var dhōrā ṭsāritē.
230. He is sitting on a horse under that tree.	Tō tyā rukā-chyā saklā yekā ghoḍyār basᵊlā.	To tyā rukkā-muḷātī ēk ghoḍyāri baisat āssa.	Tē ḍzhāḍā-khālī tō ghōḍē-var bāsᵊchē sē.	Tō tyā ḍzhārā-burū ghōryā-var basᵊtē.
231. His brother is taller than his sister.	Tā-ṅgo bhāv tā-chyā baiṭi-vorn uhār āsā.	Tāgulo bhāvu tāgelyā bhaiṭi-pēkshyā āmb āssa.	Tētsō bhāūs tēchyā bēhᵊṇī-pēkshā unīs sē.	Tyā-tsā bhāūs tyā-tsā bāinī śīvāy unīs hāy.
232. The price of that is two rupees and a half.	Tā-chē mōl aḍīḍ rupēi āsā	Tājē mola aḍḍēṭa rupayo .	Tē-chī kimmat aḍīḍ rupayē sō.	Tyā-chī kimmat arīṭa rupayē hāy.
233. My father lives in that small house.	Modzo bāpūṭi tyā dhākᵊtyā gharāt āsā.	Magelo bāppūsu tyā sānā gharāntī rāhā.	Mādzhō bāpūś tē dhākᵊṭā gharāt rāhᵊchē.	Mādzā bāpus tyā dhākᵊlyā gharān rāte.
234. Give this rupee to him	O rupōi tā-kā dī . .	Hī rupayī tākkā dī . .	Hō rupayē tē-lā dēu . .	Yō rupayā tyā-lā dēs .
235. Take those rupees from him.	Tājē kaḍᵊche tē rupōi kāṭ-gē.	Tājje-lāggi-thārnū tyo rupayo ghye.	Tē rupayē tē-chē-pāshṭī ghē	Tyā-tsē mēr-sī tavᵊrē rupayē ghes.
236. Beat him well and bind him with ropes.	Tā-kā borē mār āni tā-kā doryēn bānd.	Tākkā barū māri āṇī rādsrānē tākkā bandūnū ghali.	Tē-lā ṭsāṅgᵊlō mār ni dōryān bāndh.	Tyā-lā bōvᵊsā māp dēs na dōrē-sī bānd.
237. Draw water from the well.	Bāylᵊlē ndāk kāḍ . .	Baichē uddāka kāḍī . .	Bāvīṭhī pāṭī kāḍh . .	Bāvīn-sī pāni kār . .
238. Walk before me .	Mojyā-mukār ṭsal . .	Majje idūra ṭsamka . .	Mājhē-puḍhē ṭsal . .	Madzē purē ṭsāl . .
239. Whose boy comes behind you?	Tujyā pāṭlyān koṇā-tso chēḍo yetā?	Koṇagelo chēḍko tujyā mākshi yetiā?	Tujhē pāṭhī-māgīṭhī kōṇā-tsō bōḍyō yē-chē sē?	Tudzē magārī kōnā-tsā sōkᵊrā yētē?
240. From whom did you buy that?	Tē koṇā kaḍ-chē tuvē molāk getᵊlē?	Koṇā-lāggi-thārnū tū tuvē kāṭ-ghettilē?	Kōṇā-pāshṭī tū tā vikat ghetᵊlā?	Kōnā-tsē mēr-sī tudzūn tā vikᵊtā ghetᵊlās?
241. From a shopkeeper of the village.	Hallē-chyā yekā āṅgaḍᵊkārā-kaḍ-chē.	Tyā halliyē-chyā ekā āṅgḍi-kārā-kaḍe.	Gāvāṭᵊlē ēkā dukānᵊdārā-pāshṭī.	Gāvā-tsā dukānᵊdārā-mēr-sī

Marāṭhī (Poona).	Varhāḍī Kuṇᵃbī (Akola).	Nāgpurī (Nagpur).	Hałᵇłé (Bastar).	English.
Tumhī gēlā . . .	Tumhī gēlē . . .	Tumhī gēlā . . .	Tunī gēłās . . .	215. You went.
Tē gēlē	Tē gēlē	Tē gēlē	Hun-man gēłē . . .	216. They went.
Ḍrā	Ḍrā ; ḍrāy . . .	Ḍrā	Jā, jāyᵃni . . .	217. Go.
Ḍrāt	Ḍrāt	Ḍrāt	Jātōr	218. Going.
Gēlēlā	Gēlā ; gēlēlā . . .	Gēlā	Gēłe	219. Gone.
Tujhē nāv kāy ? . .	Tuhā nāv kāy hāyē ? .	Tuḍsha nāv kā ahē ? .	Tuchō nāv kāy āyē-nā ? .	220. What is your name ?
Hyā ghōḍyā-chē vay kāy ?	Yā ghōḍᵃmyā-chī umbar kiti hāyē ?	Hā ghōḍā kitī vayā-ṭsā ahē ?	Yē ghōḍa kitᵃrō umar-mē āsē-nā ?	221. How old is this horse ?
Yēthūn Kāśmīr kitī lāmb āhē ?	Aṭhūn Kāśmīr kitī lām ahē ?	Kāśmīr yēthūn kiti dūr āhē ?	Yahē-łē Kāśmīr kitrō dūr āsē-nā ?	222. How far is it from here to Kashmir ?
Tujhyā bāpā-chyā ghacāt kiti mulē āhēt ?	Tuhyā bāpā-chyā gharāt kiti pōra āhēt.	Tuḍhyā bāpā-chyā ghaṛī kiti pōr āhēt ?	Tuchō bāp-chō kitᵃrō łēkā āsat ?	223. How many sons are there in your father's house ?
Mī āḍz lāmb rastā ṭsālō āhē.	Mī āḍs lay ṭsālūn ālō ahē .	Mī āḍs phār dūr ṭsālē .	Āj ami khubē dūr hiṇḍlē-nā (or hiṇḍlēv).	224. I have walked a long way to-day.
Māḍhyā ṭsulᵃtyā-chyā mulā-chē lagna tyā-chyā bahiṭsī ḍhālē.	Māhyā kākā-chyā pōrā-ṭsa tyā-chyā bahint-ī lagan ḍhāla ahē.	Māḍhyā ṭsulᵃtyā-chyā pōrā-ṭsin tyā-chyā bahini-ṭsin lagn ḍhāla.	Mōchō kakā-chō łēkā-chō bihāv hun-chō bahin-sangē hōli.	225. The son of my uncle is married to his sister.
Tyā ghacāt tyā pāṇḍhᵃtyā ghōḍyā-chē tē khōgīr āhē.	Tyā gharā-mandī tyā pāṇḍhᵃrya ghōḍyā-ṭsa khōgīr āyē.	Pāṇḍhᵃryā ghōḍyā-ṭsa khōgīr gharāt āhē.	Ghar bhiᵃrē paṇḍᵃrā ghōḍā-chō khōgīr āsē.	226. In the house is the saddle of the white horse.
Tyā-chyā mulā-lā mī pushkaḷ phaṭᵃkē mārilē āhēt.	Mī tyā-chyā pōrā-lē lay phaṭᵃkē mārᵃlē ahē.	Mī tyā-chyā pōrā pushkaḷ bēt mārᵃlē.	Mui hun-chō łēkā-kē khubē mārᵃla.	228. I have beaten his son with many stripes.
Tyā ṭēkᵃḍī-chyā tyā śikhᵃrā-var tō gurē ṭsarāt āhē.	Tē ṭēkᵃḍī-chyā māthyā-var ḍhōra ṭsarat āhē.	Tō ṭēkᵃḍī-var ḍhōra ṭsarat āhē.	Hunī ḍōṅgᵃrī ōpᵃrū gāy gōhᵃṭī charāy-sē.	229. He is grazing cattle on the top of the hill.
Tyā ḍzhāḍā-khālī tō ēkā ghōḍyā-var basat āhē.	Tyā ḍzhāḍā-khāli tōghōḍyā-var ṭsasat ahē.	Tyā ḍzhāḍā-khālē tō ghōḍyā-var basat āhē.	Hunī ghōḍā ūpᵃrē hunī rūkh khālē chagᵃlō āsē.	230. He is sitting on a horse under that tree.
Tyā-ṭsā bhāū tyā-chyā bahiṭsī-pēkshā adhik uṇa āhē.	Tyā-ṭsā bhāū tyā-chyā bahint-hūn uṇsa āhē.	Tyā-ṭsa bhāū tyā-chyā bahini-hūn uṇṇ āhē.	Hun-cho bhāū hun-chō bahin-łē ḍēṅg āsē.	231. His brother is taller than his sister.
Tyā-chī kimmat aḍīṭsa rupayē āhē.	Tyā-ṭsa mōl aḍīṭa rupayē āhē.	Tyā-chī kimat aḍīṭs rupaya āhē.	Hun-chō mōl dui rupᵃya ā̃ṭh ānā āsē.	232. The price of that is two rupees and a half.
Mādzhā bāp tyā lahān gharāt rāhᵃtō.	Māla bāp tyā łāhyanyā gharāt rāhᵃtē.	Māḍhā bāp tyā łahān-sā gharāt rāhᵃtē.	Mōchō bāp hunī nānī kuriyā-nē āsē.	233. My father lives in that small house.
Hā rupayā tyā-lā dē . .	Hā rupayā tyā-lē dē . .	Hā rupayē tyā-lā dē .	Yē rupᵃya hun-kē diyās .	234. Give this rupee to him.
Tē rupayē tyā-chyā pāsūn ghē.	Tē rupayē tyā-ḍzōḍūn ghē .	Tyā-chyā ḍzavᵃḷūn tō rupayē ghyā.	Hun rupᵃya hun-kē māōgūn ānās.	235. Take those rupees from him.
Tyā-lā ṭsāōgᵃlō mār āṇi dōrā-nē bāndh.	Tyā-lē lay mārā āni dōcyāhi-na bāndhā.	Tyās khub mārā an dōrā-nā bāndhā.	Hun-kē jugē mārīs anī ḍōrā-sangē bāndhā.	236. Beat him well and bind him with ropes.
Tyā vihirītūn pāṇī kāḍh .	Tyā ihirītūn pānī kāḍh .	Vihᵃritūn pānī kāḍhā .	Chūā-łē pānī ḍumā.	237. Draw water from the well.
Māḍhyā puḍhē ṭsāl . .	Māhyā sāmᵃnē ṭsāl . .	Māḍhyā sāmᵃnē ṭsāl .	Mōchō pur jāṭ-nā.	238. Walk before me.
Tujhyā māgē kōṇā-ṭsā mulᵃgā yētō ?	Tuhyā māṅga kōnā-ṭsa pōrᵃga yēta ?	Tujhyā māga kōnā-ṭsa pōrᵃga yēṭā ?	Kā-chō łēkā tuchō pāṭ-pāṭ āy-sē ?	239. Whose boy comes behind you ?
Tē tī kōṇā pāsūn vikat ghēṭᵃlē ?	Tyā kōnā-pāsūn tō ikat ghēṭᵃla ?	Tu hē kōnā-ḍzavᵃḷūn vikat ghēṭᵃla ?	Yē kā-chō ṭhān-łē dharᵃlis ?	240. From whom did you buy that ?
Tyā khēḍyā-chyā ēkā dukānᵃḍārā-pāsūn.	Tyā khēḍyā-chyā dukānᵃvā-lyā-ḍzavᵃḍūn.	Gāv-chyā dukānᵃḍārā pāsūn.	Gāv-chō gōṭōk sāhūkār-ṭhān-łē.	241. From a shopkeeper of the village.